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YOUR WORDS ARE GUIDING LIGHTS (1)

Kalāmukum Nūr

SAYINGS OF

THE HOLY PROPHET MUḤAMMAD

Sayyid Zainul-`Ābidīn Razavi

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سخنان حضرت محمد صلی‌الله‌علیه‌وآله

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بسم الله الرحمن الرحيم

IN THE NAME OF ALLAH,
THE MOST BENEFICENT, THE MERCIFUL

PREFACE

The title of these booklets "*Kalāmukum Nūr*" is selected from *al-Ziyārah al-Jāmi`ah al-Kabīrah* ascribed to Imam `Alī al-Naqī (`a). "***Kalāmukum Nūr***" will illuminate human mind all over the globe and the resulting cultural globalization will lead to peace, justice and amity between all nations with due honor for human rights.

A few sayings and narrations of the immaculate guiding authorities have been translated by Sayyid Zainul-`Ābidīn Razavi who has written explanatory notes as well, especially for foreigners who like to learn or embrace Islam. The translator had his education up to MSc. (Chemical Technology) as well as industrial training in UK for two years and in France for ten months. He was recommended by the Iranian Ambassador in India for employment in Iran as he had twenty years experience in research and cellulosic industries.

Mr. S. Z. `Ābidīn obtained Iranian nationality with his ancestral family name Razavi after migrating to Iran. He served in different Iranian organizations. He edited books in English for Islamic propagation organization and for `Allāmah Nūrī. He was a state guest at international *sharī`ah* conference in Pakistan where he made a speech on Islamic laws.

All those who have helped with suggestions, editing, typing, printing and publishing of these booklets will

definitely be rewarded by God, the Beneficent, the Merciful, in this world here and in the Hereafter. For ease of distribution on the occasions of birth, demise or martyrdom of the fourteen guiding lights, "*Kalāmukum Nūr*" is printed as separate booklets and those who are interested in publishing these booklets as such or after translation into other languages for illuminating all the world with these words of wisdom will be regarded by God as assistants and lovers of the Imam of the Present Age, Imam al-Mahdī ('a).

To err is human and to forgive divine, therefore for next edition all suggestions are welcome with gratefulness by the author.

Abed.razavi786@gmail.com

SHORT INTRODUCTION TO THE HOLY PROPHET MUḤAMMAD (Ṣ); THE LAST AND BEST MESSENGER OF GOD

Name: Muḥammad and Aḥmad.

Byname: *Al-Muṣṭafā*, *Abu'l-Qāsim*.

Title: *Rasūlullāh*, *Raḥmatun-lil-`Ālamīn*, *al-Amīn*, *Khātam al-Nabiyyīn*.

Father's Name: `Abdullāh ibn `Abd al-Muṭṭalib.

Mother's Name: Āminah bint Wahab.

Foster-mother: Ḥalīmah al-Sa`diyyah.

Date of birth: Friday, 17th of Rabī` al-Awwal, AD 570.

Place of birth: Holy Makkah, Arabia.

Date of Messengership: 27th of Rajab, at the age of 40.

Divine mission in Makkah: 13 years.

Divine mission in al-Madīnah: 10 years.

Migration to al-Madinah: At the age of 53.

Date of Martyrdom: Monday, 28th of Ṣafar, 11 A.H.

Age: 63 years.

Shrine: Adjacent to al-Masjid al-Nabawī. (Green Dome of his tomb is seen on his grave near *Jannat al-Baqī`* *Cemetery*)

The Holy Prophet Muḥammad (ṣ) was born when Makkah was invaded by the Abyssinian king who led elephants to demolish the Holy Ka`bah. His father died when he was only two months old, and his mother died when he was 6 years old. So, as an orphan he was under the guardianship of his grandfather `Abd al-Muṭṭalib for two years. After the demise of his grandfather, Abū-Ṭālib, his paternal uncle, took him under his care.

The Holy Prophet Muḥammad (ṣ) was renowned as *al-Amīn* (the honest and trustworthy), because he was extremely trustworthy among all Arabs.

God created him first as light of wisdom and knowledge before He had created the universe. From this created light, He created all the sinless persons. Although created first, he was sent as his last messenger to convey the finalized universal religion for mankind.

The teacher of Muḥammad (ṣ) was God Who taught him the Holy Qur'ān. He resided in Makkah, which is also known as *ummu'l-qurā*; so, he is known as the ummi Prophet. At the age of 40, he announced his messengership by the command of the Almighty God.

Lady Khadījah, the Holy Prophet's wife, and Imam `Alī, his cousin, were the first to be Muslims. Yet, they never worshipped idols; rather, they used to follow the faith of monotheism, which was brought by Prophet Abraham (`a). Then, a great number of Arabs and non-Arabs embraced Islam. The Holy Prophet Muḥammad (ṣ) and his family members and relatives, headed by Abū-Ṭālib, had to suffer many troubles when they were besieged by the idolaters for about three years in a derelict land between two mountains outside Makkah. At that place, both Lady Khadījah and Abū-Ṭālib, the two supporters of the Holy Prophet, passed

away, causing many sufferings to the Holy Prophet and Muslims at the hands of their enemies.

The Holy Prophet Muḥammad (ṣ) met groups of the inhabitants of Yathrib, lately al-Madīnah, who believed in him and swore allegiance to him. They thus invited him to their city where he could establish the state of Islam and carry out his divine message freely.

His migration to al-Madīnah is the beginning of the Muslim lunar year. Many wars were waged against the Holy Prophet who was always the triumphant by the grace of the Almighty.

Finally, the Holy Prophet, along with his supporters, could conquer Makkah and overcome all of his enemies. Before he departed life, he appointed his cousin Imam `Alī as the next leader of the Muslim community. However, envy of some people and conspiracies of others prevented Imam `Alī from leading the Muslim community. The consequences of this incident have been suffered by Muslims up to now.

BRILLIANT WORDS OF THE HOLY PROPHET MUḤAMMAD (Ṣ)

(1) TRUE SCHOLARS

> Muslim jurisprudents are trusties of divine messengers as long as they do not enter the worldly pleasures.[1]

"O Messenger of God," he was asked, "What is the meaning of entrance into the world?"

He replied:

> It is to follow the powerful. When jurisprudents follow the orders of the rulers, then you must guard your religion by abandoning them.

Because scholars of the religion serve the tyrant rulers instead of obeying God, they change the divine laws and mislead the people.

(2) HYPOCRITES

> I only fear the harm from the glib tongue of a hypocrite, who says what you regard as good, but performs that which is forbidden by you.[2]

(3) ASSISTING THE TYRANTS

> On the Resurrection Day, Allah's herald will call out: "Where are the tyrants and their assistants in tyranny? Where are those who used to put

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(1) Shaykh al-Kulaynī, *al-Kāfī* 1/46.
(2) 'Allāmah al-Majlisī, *Biḥār al-Anwār* 2/110.

cotton in their ink pots and those who used to tie up their bags (of coins) and those who use to sharpen the pens of the tyrants? Resurrect all of them with the tyrants."[1]

(4) CONCERNING ABOUT THE MUSLIMS

One who gets up in the morning without any concern about the affairs of Muslims is not a Muslim; and one who hears a person calling Muslims for help but he does not respond to him is not a Muslim.[2]

(5) THE AHL AL-BAYT

The example of my Household (i.e. the Ahl al-Bayt) amongst you is like the Ark of Noah; one who gets on it shall be rescued, but one who abandons it shall be drowned.[3]

The *Ahl al-Bayt* (i.e. people of the house) of the Holy Prophet Muḥammad are namely: Lady Fāṭimah al-Zahrā', Imam `Alī ibn Abī-Ṭālib, Imam al-Ḥasan ibn `Alī, and Imam al-Ḥusayn ibn `Alī. the Nine Infallible Imams are also included with the Ahl al-Bayt.

(6) DUTY OF THE LEARNED

When innovations spring up amongst you, a learned scholar should announce his knowledge so as to expose the reality of these innovations; otherwise, curse of God shall be upon him.[4]

(7) THE WORST BARTER

The worst of all people is the one who barters his

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(1) *Biḥār al-Anwār* 75/327.
(2) *Biḥār al-Anwār* 74/339.
(3) *Al-Jāmi` al-Ṣaghīr* 2/533, H. 8162.
(4) *Al-Kāfī* 1/54.

Hereafter with the temporal life in this world; and worse than him is that person who barters his Hereafter for the worldly life of others.[1]

(8) THE IRRESPONSIBLE

Cursed is the person who lays the burden and responsibilities of his life on others.[2]

(9) REWARDS OF THE SCHOLARS

On the Resurrection Day, the ink used by the learned will be weighed against the blood of the martyrs. At that time, the ink of the learned will be weightier than the blood of the martyrs.[3]

(10) CONTROL OF THE TYRANTS

A time will come upon my community when people will recognize learned scholars by their elegant dress and will appreciate the Qur'ān when recited with pleasant voice and will worship God in the month of Ramaḍān only. During such a time, God will impose over them domination of a king, who possesses neither knowledge nor forbearance nor mercy.[4]

(11) AVOID ANGER!

O `Alī! First of all, don't become annoyed, but when annoyed, sit down and think about God's Might over mankind and His forbearance for them (i.e. His patience against criminals, sinners and the disobedient).[5]

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(1) *Biḥār al-Anwār* 77/46.
(2) Ibn Shu`bah al-Ḥarrānī, *Tuḥaf al-`Uqūl* 37.
(3) Sayyid Jāsim al-Mūsawī, *La'ālī al-Akhbār* 2/272.
(4) *Biḥār al-Anwār* 22/454.
(5) *Tuḥaf al-`Uqūl* 14.

(12) DOING GOOD FOR FORTY DAYS

Whoever performs good deeds with sincerity for forty days, God will make fountains and springs of wisdom and cognizance flow from his heart over his tongue (i.e. words of wisdom).[1]

(13) THE GATE TO THE CITY OF KNOWLEDGE

I am the city of knowledge and `Alī is its gate. Hence, whoever likes to acquire knowledge should approach through the gate.[2]

(14) NEGLIGENCE TO THE TRUTH

What am I observing? Love of this world has overwhelmed the majority of people to an extent that they think death is written only upon others, and respecting the others' rights is obligatory only upon others! Far from it, far from it! Why do the people of the present generation not take lessons from those in the past? (The paths of glory lead to nothing but the grave.)[3]

(15) NINE RECOMMENDATIONS

My God has recommended nine things to me: (1) Sincerity in hidden intentions and in manifest actions, (2) justice in agreeable and in annoying situations, (3) moderation during poverty and richness, (4) forgiving the one who oppressed me, (5) munificence towards one who deprived me, (6) establishing good relation with one who severed relations with me, (7) meditation during silence, (8) remembrance of God while speaking, and (9) taking lessons from observations and perceptions.[4]

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(1) Al-Narāqī, *Jāmi` al-Sa`ādāt* 2/404.
(2) *Al-Jāmi` al-Saghīr* 1/415.
(3) *Tuḥaf al-`Uqūl* 29.
(4) *Ibid.* 36.

(16) THE UNRELIGIOUS

A person who makes God wrathful by pleasing a king or a ruler is cast out from religion revealed by God.[1]

Whoever approaches a rich person and honors him for the sake of his wealth with all humility, has lost two third of his religion.[2]

(17) THE SUPERIOR VIRTUE

The virtue that is superior to all virtues is when a person joins holy war and gets martyred for establishing the divine values of the Almighty and All-majestic God. (No virtue excels it)[3]

(18) SIGNS OF THE IGNORANT

Sham`ūn, a grandson of Yehuda, was an apostle of Jesus (`a). He asked the Holy Prophet Muḥammad (ṣ) to describe for him the signs of the ignorant. The Holy Prophet (ṣ) said,

(A) If you become companion of the ignorant, he will grieve and harm you; but if you avoid him, he will scold and abuse you.

(B) If he gives you something, he will often remind you of his favor; but if you give him something, he will not be thankful.

(C) If you tell him a secret, he will expose it; but if he tells you a secret, he will blame you thinking that you have exposed it.

(D) If he becomes rich, he will be discontented, conceited and extremely rude; but if he becomes

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(1) *Tuḥaf al-`Uqūl* 57.
(2) *Tuḥaf al-`Uqūl* 8.
(3) *Biḥār al-Anwār* 100/10.

poor, he will deny the blessings of God and feel free to commit all sins and crimes.

(E) If he is happy, he will be lavish or wasteful and rebellious; but if he Is sorrowful, he will be in despair and despondent.

(F) If he laughs, it will be uproarious and boisterous; but if he weeps, he will be vociferous and wail and cry loudly.

(G) He will accuse the virtuous and the pious. He does not love God nor honor divine laws. He is not ashamed of God nor does he glorify and remember Him.

(H) If you please him, he will praise you for qualities which you do not possess; but if you annoy him, he will erase all your praise and accuse you for evil attributes (which you do not possess).Such is the way or trend of the ignorant persons.[1]

(19) FORBIDDEN LOOK

Casting a glance towards an unrelated woman is a poisoned arrow of Iblīs (Satan); therefore, if a person in fear of the Almighty God refrains from glancing at the unrelated woman, God will bestow him with faith, the sweetness of which is felt in his heart.[2]

It is forbidden for men to glance at women whom are not their wives or their unmarriageable relatives. Likewise, it is forbidden for women to glance at men whom are not their husbands or their unmarriageable relatives. The

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(1) *Tuḥaf al-`Uqūl 18-9.*
(2) Mirzā al-Nūrī, *Mustadrak al-Wasā'il* 14/268, H. 16680.

unmarriageable relatives have been mentioned in the following holy Qur'ānic verses:

"*Prohibited to you (for marriage) are your mothers, daughters, sisters; father's sisters, Mother's sisters; brother's daughters, sister's daughters; foster-mothers (who gave you suck), foster-sisters; your wives' mothers; your step-daughters under your guardianship, born of your wives to whom ye have gone in,- no prohibition if ye have not gone in;- (those who have been) wives of your sons proceeding from your loins; and two sisters in wedlock at one and the same time, except for what is past; for Allah is Oft-forgiving, Most Merciful.* (4/23)"

Coeducation is not recommended in Islam in order to avoid distraction of adults' mind. For concentration of students' mind in their lessons, female students may sit behind the male students and should not expose their beauty by honoring the rules of ḥijāb (Islamic veil).

Men have innovated beauty competitions for women to excite their vanity and envy for winning a prize thus making them almost nude.

(20) ḤAJJ PILGRIMAGE

A person who postpones Ḥajj and dies without performing this obligatory pilgrimage, God will resurrect him as a Jew or a Christian on the Day of Judgment.[1]

Ḥajj is obligatory only once in a lifetime upon Muslims who are financially and physically able to perform it.

(21) DRINKING WINE

One who drinks wine is similar to an idolater. O

([1]) *Biḥār al-Anwār* 77/58.

`Alī, the Mighty and Majestic God does not accept the prayer of a drinker for forty days after he has drunk wine and he is considered as a skeptic even if he dies on the fortieth day.[1]

Yazīd, the tyrannical ruler of the Umayyad dynasty, claimed that he drinks wine because it is not prohibited in Christianity. It should be noted that God has prohibited wine gradually in number of stages, because wine is harmful for our health and is a poison for wisdom. Wine is the key for a number of crimes and sins.

(22) THIS WORLDLY AND THE OTHER-WORLDLY CONSEQUENCES OF ADULTERY

O Muslim nation! Shun adultery and guard yourself against it. It has six evil consequences, three in this world and three in the Hereafter. Evils of adultery in this world are: (1) It strips your honor and reverence. (2) It brings poverty. (3) It shortens your age.

Evils in the Hereafter are: (1) Wrath of God. (2) Severity in reckoning on the Day of Judgment. (3) Burning in the eternal fire of hell.[2]

The Holy Qur'ān has prescribed punishment for adultery in the first verses of Sūrah al-Nūr, saying, "*As for the adulteress and the adulterer, strike each of them a hundred lashes and let not pity for them overcome you in Allah's law, if you believe in Allah and the last Day (the Day of Judgment), and let the punishment be witnessed by a group of the faithful.*" (24/2)

"*O you who have faith! Do not follow in foot steps of*

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(1) *Biḥār al-Anwār* 77/47.
(2) Shaykh al-Ṣadūq, *al-Khiṣāl* 1/320.

Satan. He indeed prompts indecent acts and wrong. Were it not for Allah's Grace and His Mercy upon you none of you would ever be pure and chaste." (24/21)

"Vicious women are for vicious men. Good women are for good men." (24/26)

God has permitted temporary marriage under special conditions to prevent adultery. Therefore, whoever prevents temporary marriage shall bear the burden of sins of all adulterers and fornicators.

When a man and a woman with different religions live like husband and wife and are not married religiously on temporary or permanent basis, it is considered as adultery.

Homosexuality was an indecency committed by the people of the time of Prophet Lut. It was prohibited by God, but the people were not afraid of God's punishment, whereupon all the people of that town were destroyed as a punishment from the sky for their transgression.

It is extremely shameful for men to commit this sin, which is not committed even by animals. Such men have benighted understanding and are worse than animals. God is extremely patient and the transgressors shall definitely be punished by God. One way to combat homosexuality is to arrange early marriages between men and women; also to make temporary marriages easy for registration to confirm children's father.

If in a country, the majority of people legalized a sin, which is prohibited by God, they will be destroyed after a period of respite from God like the people of Prophet Lut, who were destroyed for committing homosexuality.

(23) RESPONSIBILITY FOR FOUR THINGS

On the Resurrection Day, before a person moves a step, he will be questioned about four things:

> 1. His life—how he spent it. 2. His youth—how he spoiled it up to old age? 3. His earnings—how he acquired and spent his wealth? 4. His love for us, i.e. the Ahl al-Bayt.[1]

Life is eternal and death is inevitable. Death is the door which leads to another form of life; namely, *barzakh* where a believer is purified from his sins in the intermediary hell, prior to Doomsday.

It should be noted that a long life in this world is of no value if it is empty; i.e. without good deeds, one's life could be worse than animals, if it is full of sin, crime, tyranny and shamelessness and without any consideration for human right; in such cases a person's life becomes a pasture ground for Satan; then he should implore for death, but he should not please Satan by committing suicide.

Death is inevitable and God alone knows the final hour of one's life. When a person likes to have a long life full of good deeds, God increases the length of his life if he prays to God, keeps good relationship with his relatives, obeys God's commandments and prohibitions, and if he thanks God for blessings, specially for good health which is ensured by breathing fresh air, drinking pure water, sunshine, physical exercises, cleanliness, relaxation and balanced diet with fruits and herbs to increase his immunity against diseases.

To increase immunity, it is recommended to use honey, milk, butter and garlic (a bactericide), which are ingredients of a tonic used by divine sages. It is mentioned as a comprehensive medicine of the Holy Prophet Muḥammad (ṣ) in the book *Islamic Medical Wisdom*.

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(1) *Tuḥaf al-`Uqūl* 56.

(24) THE HOLY PROPHET'S ADVICE TO IMAM `ALI

The advice of the holy messenger (ṣ) to Ali (A.S) which is the gist of six hundred thousand admonitions is as follows:

1. O `Alī! When you see people engaged in nonobligatory duties, engage yourself in compulsory devotions.

2. When you see people engaged in worldly affairs, engage yourself in the affairs for the Hereafter.

3. When you see people speaking about faults of others, engage yourself in finding faults of yourself.

4. When you see people engaged in decorating this world, engage yourself in decorating the Hereafter.

5. When you see people give importance to quantity and abundance of deeds, give importance to quality and sincerity in performance of deeds.

6. When you see people attach themselves to creatures and implore to them, rely on the Creator and seek help from Him.[1]

(25) IMAM `ALI IN THE SIGHT OF THE HOLY PROPHET

A few narrations of the Holy Messenger regarding Imam `Alī are as follows:

War against you, O `Alī, is war against me.

`Alī is with truth and truth is with `Alī; and in whichever direction `Alī turns, truth turns with him.

([1]) *Al-Mawā`iẓ al-`Adīdah* 4/1.

To whomever I am Master, `Alī is his Master. O God, befriend him whoever befriends `Alī; be the enemy of whomever is antagonist to `Alī; assist him who assists `Alī; abandon him who abandons `Alī.

To whomever I am the messenger of God, `Alī is his commander.

`Alī and I are from one and the same tree, and all others are from different trees.

You (`Alī) are my successor and you will pay my loans and fulfill my promises.

I am the city of knowledge and `Alī is its gateway. So, whoever likes to enter this city of knowledge should enter through its gateway.

You are my brother, successor and inheritor. Your flesh is my flesh and your blood is my blood. Whoever is at peace with you is peaceful with me, but whoever wages war against you is at war with me.

Belief is admixed with your flesh and blood as it is admixed with my flesh and blood.

You are to me like Aaron to Moses, except that there will be no prophet after me.

Many messengers were Imams as well, and Imamate has not been terminated by God; rather, it shall continue up to end of this world for keeping the true Islam alive and finally Imam Mahdī (`a) will emerge as the promised savior.

Your lovers and followers (i.e. Shī`ah) shall be on pulpits of light with fair countenance. They shall

> surround me in Paradise; they will be my neighbors. O `Alī, if you had not been brought into existence, it would not have been possible to recognize the true faithful believers.

Early Muslims who surrounded the Holy Prophet built chambers for themselves around the Holy Prophet's Mosque; and each chamber had a door opened towards the mosque. Having received a command from the Almighty God, the Holy Prophet (ṣ) ordered that all these doors should be closed, except for the door of Imam `Alī's chamber.

> `Alī is the strong cord of God and His straight path.

> `Alī and I are the (spiritual) fathers of this community (of Muslims).

After citing all these words of the Holy Prophet about Imam `Alī, which are only a very little number of innumerable other sayings of the same implication, none can deny the excellence of Imam `Alī except the hypocrites and the blind ones who do not understand the true meaning of Islam and the Holy Qur'ān. Hence, all over history, the enemies of Imam `Alī were only the hypocrites who loved wealth, power and fame?

Eventually, the hypocritical politicians succeeded in making the Muslim community adamant over antagonism against Imam `Alī and the Holy Household of the Prophet. They were bent upon severing relationships with the Ahl al-Bayt. Yet, a few people from the Muslim community, whose love and obedience to the Imams were stronger than steel, did not barter the eternal blissful life in the Hereafter with the amusing and enticing temporal life in this world. They did not enslave themselves to the hypocrites; rather,

they preferred martyrdom.

The political rulers who usurped the Holy Prophet's power were not concerned about true religion of God; so, they misinterpreted the Holy Qur'ān, invented innovations, and changed the traditions and teachings of the Holy Prophet Muḥammad (ṣ) by bribing some fake scholars of their court.

(26) FĀṬIMAH AND HER SON

Fāṭimah is a part of my body.

This means that if you hurt Lady Fāṭimah (`a), you have hurt her father Muḥammad (ṣ); therefore, God will be wrathful against you. So, all people should love and respect her to win God's love and mercy.

Al-Ḥusayn is part of me and I am part of him.

Imam al-Ḥusayn (`a) was the grandson of the Holy Prophet Muḥammad (ṣ). He was the second son of the Holy Prophet's daughter, Lady Fāṭimah (`a). This may be a reasonable explanation of the Holy Prophet's saying, "al-Ḥusayn is part of me."

Now, let us wonder why the Holy Prophet (ṣ) said the other part: i.e. "I am part of al-Ḥusayn"?

To answer, the Almighty God had already informed the Holy Prophet (ṣ) that al-Ḥusayn would pass the divine examination and would sacrifice his souls, as well as everything he would have, for safeguarding the finalized universal religion of Islam.

After Yazīd, the tyrannical ruler, came to power, Imam al-Ḥusayn had to choose between two options only; either to swear allegiance to Yazīd and save his life or to revolt against him and get martyred. So, because of the principles

of freedom Imam al-Ḥusayn bore in mind, he chose for the second option and revolted against the tyrannical ruler in order to demonstrate the truth and defend it. So, he led a small group of sincere companions and family members to Karbalā' where he had to face the huge army of Yazīd. A battle between the two parties took place there, and the result was the martyrdom of Imam al-Ḥusayn—martyrdom that immortalized him all over ages and inspired the greatest reformers of this world. In brief, Imam al-Ḥusayn chose martyrdom by his own freewill; therefore, the Holy Prophet Muḥammad (ṣ) described him by saying, "I am part of al-Ḥusayn."

(27) THE NIGHT ASCENTION

During his Night Ascension,[1] when the Holy Prophet reached the so-called *sidrat al-muntahā* in the seventh sky, Gabriel said to him, "I cannot proceed further! You may go ahead. You are in a place where no creation of God has reached nor shall ever reach."

The Holy Prophet (ṣ) recounted: I heard my God saying to me, "O Muḥammad! Messengership has come to an end. Who is in your mind to be your successor?"

I replied, "My Lord! I have tested all people but I could not find any one more obedient to me than `Alī."[2]

The Holy Prophet (ṣ) said that when he reached the last stage of ascension until the distance between him and God was equal to or less than two bows, he heard a voice that was exactly like the voice of `Alī.

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(1) By God's command, the Holy Prophet Muḥammad (ṣ) was taken up to the heavens where he moved from one sky to another accompanied by the Archangel Gabriel. During his journey, he was introduced to a number of angels and prophets.

(2) *Tafsīr al-Qummī* 2/3.

Explaining this, God told that He spoke to him in the tone of `Alī, because the voice and tone of `Alī were more pleasing to him than anyone else.

It is also narrated that God asked the Holy Prophet, "O Muḥammad! Whom do you love more amongst all people?"

The Holy Prophet, "Lord! I love `Alī ibn Abī-Ṭālib."

God said, "Look around! Who is next to you?"

When the Holy Prophet looked towards the left side, he perceived `Alī.[1]

The aforesaid nearness to the Almighty God does not imply a physical distance, because God is beyond space and no place can He occupy, because He is the creator of place. Besides, He is nearer to everyone than his own self. A person can always reach God with the speed of thought, so God is always near at the same time distant. The Attributes of God, *al-Qarīb* (the All-nigh) and *al-Ba`īd* (the Far-reaching) do not indicate material distance between God and His creations; rather, they bear spiritual implications.

(28) AL-MAHDĪ THE SAVIOR

When this world becomes full of oppression and tyranny, there shall appear a person from God who will make this world full of equity and justice and save it from all cruelty and oppression. His shall be my namesake.[2]

Assisted by Prophet Jesus (`a), Imam al-Mahdī shall reappear after a long occultation and establish the universal government of God's justice on earth.

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(1) *Tafsīr al-Burhān* 2/404.
(2) *Nahj al-Faṣāḥah*, No. 2220.

(29) READING THE QUR'ĀN

Read the Qur'ān regularly, for God will not punish a heart when it is a container of the Qur'ān.

The heart that contains the Holy Qur'ān always remembers all of God's commandments and prohibitions therein and controls his entire life accordingly.[1]

(30) APPEARANCES OF PIETY

The best of you all is the person whose countenance reminds you of God, whose speech increases your knowledge, and whose conduct increases your love and care for the Hereafter.[2]

(31) THE MOST EVIL

The worst person is one who regards people with contempt.[3]

(32) THE RELIGIOUSLY LEARNED PEOPLE

Every strong thing has a foundation; the foundation of this religion (Islam) relies on its jurisdiction. To Satan, the existence of one learned scholar in the divine laws is more hateful and difficult to tolerate than one thousand devoted worshippers.[4]

(33) TELLING LIES

Refrain from falsehood, because falsehood expels faith.[5]

A person is not a liar if he relates some good words about someone to bring about compromise between two persons.[6]

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(1) *Nahj al-Faṣāḥah* 426.
(2) *Ibid.* 1478.
(3) *Ibid.* 250.
(4) *Ibid.* 890.
(5) *Ibid.* 998.
(6) *Ibid.* 2395.

(34) GLUTTONY

Do not kill the feelings of heart by overeating and drinking excessively, as the heart perishes like a fertile field when flooded with water.[1]

He who eats little and restricts his diet will possess a healthy body; but he who is a glutton will be a prey to many diseases, and will possess a hard heart; i.e. he will commit tyranny and oppression.[2]

(35) KNOWLEDGE

Sleep of the learned excels the prayer of the ignorant.[3]

To sleep while you have knowledge is better than being awake while you do not understand what you are doing.

The ritual prayer distinguishes a believer from a disbeliever (i.e. polytheist). If a believer gives up prayer, he will be like a polytheist.[4]

(36) DEATH

Death is a sufficient adviser, and belief is sufficient wealth.[5]

The summit of richness is belief.

(37) GUEST

A guest may stay for three days with his host; any longer stay is regarded as charity. It is necessary that the guest should change his residence after three days.[6]

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(1) *Ibid.* 2489.
(2) *Ibid.* 2774.
(3) *Ibid.* 3140.
(4) *Ibid.* 2396.
(5) *Ibid.* 2133.
(6) *Ibid.* 1893.

(38) LENDING

It is preferable to lend something to the needy rather than give it as charity.[1]

(39) BRIBERY

God has denounced the giver of bribe, the acceptor of bribe and the intermediary for bribe. All these three are far from God's mercy.

(40) EDUCATIONAL INSTRUCTIONS

An Arab asked the following questions, which were answered by the Holy Prophet (ṣ):

Q. I would like to be the most sagacious person.

A. Fear and be afraid of God.

Q. I would like to be one of the noble sacred persons near God.

A. Read the Qur'ān every day and night.

Q. I would like to have an illuminated heart.

A. Do not forget death.

Q. I would like to be always blessed by God.

A. Be good and help the others.

Q. I do not like to be harmed by enemies.

A. Always rely on God.

Q. I would like that people should not look down at me.

A. Be chaste and virtuous.

Q.I would like to have a long life.

A. Keep good relations with relatives.

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(1) *Ibid.* 2088.

Q. I would like to have bountiful sustenance.

A. Always be at the state of ritual ablution (*wuḍū'*).

Q. I would not like to be burnt in hell.

A. Close your eyes and mouth (i.e. control your glances and tongue).

Q. I would like to know what would shed down sins.

A. What erases sins are weeping and seeking forgiveness helplessly, with sincere repentance.

Q. I would like to be extremely respected and dignified person.

A. Do not ask any one for anything.

Q. I would like my faults not to be exposed.

A. Do not expose faults of anyone.

Q. I would like my grave should not be tight.

A. Frequently repeat reciting Sūrah al-Mulk.

Q. I would like my wealth to become boundless.

A. Recite Sūrah al-Wāqi`ah every night.

Q. I would like to be sound and secure after the Resurrection.

A. Engage yourself with invocations and remembrance of God between evening and sleeping.

Q. I would like to be in the presence of God explicitly, during the prayer; i.e. without a truant and wandering mind.

A. Perform the ritual ablution earnestly with extreme precision.

Q. I like to be one of the special noble persons.

A. Be truthful and straightforward in all your activities.

Q. I like to be free from agony in my grave.

A. Keep your clothes (body and soul) free from pollution.

Q. I like my scroll to be free of sins and replete with good deeds and benevolence.

A. Be beneficent to your father and mother.

A person should never feel shy for asking questions for removing his doubts and suspicions about religion. Investigating the purpose of life without bias and stubbornness is an important duty of every individual, as no one as, not even one's parents, will bear the burden of sins and crimes of their children. Therefore, one should not be misguided by following the religion of his parents if they have been misled by quacks or their ancestors or by Satan. Success in the test and trial by the Creator of this world is achieved when a person does not turn a deaf ear or a blind eye to the illuminating words of the fourteen sinless guides appointed by God, and their loving followers. So, the greatest blessing of God is His finalized religion to save the people from servitude to the tyrants, who rule the world with tyranny in disobedience to God, no matter what form of government it maybe, kingship, dictatorship, democracy or communism. People always need a divine Imam for guidance, Imam Mahdī is the promised savior in the present era, who will establish the universal kingdom of justice of God on this earth assisted by Jesus (`a) and all good people who are obedient to God.

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بسم الله الرحمن الرحيم

IN THE NAME OF ALLAH,
THE MOST BENEFICENT, THE MERCIFUL

PREFACE

The title of these booklets "*Kalāmukum Nūr*" is selected from *al-Ziyārah al-Jāmi`ah al-Kabīrah* ascribed to Imam `Alī al-Naqī (`a). "***Kalāmukum Nūr***" will illuminate human mind all over the globe and the resulting cultural globalization will lead to peace, justice and amity between all nations with due honor for human rights.

A few sayings and narrations of the immaculate guiding authorities have been translated by Sayyid Zainul-`Ābidīn Razavi who has written explanatory notes as well, especially for foreigners who like to learn or embrace Islam. The translator had his education up to MSc. (Chemical Technology) as well as industrial training in UK for two years and in France for ten months. He was recommended by the Iranian Ambassador in India for employment in Iran as he had twenty years experience in research and cellulosic industries.

Mr. S. Z. `Ābidīn obtained Iranian nationality with his ancestral family name Razavi after migrating to Iran. He served in different Iranian organizations. He edited books in English for Islamic propagation organization and for `Allāmah Nūrī. He was a state guest at international *sharī`ah* conference in Pakistan where he made a speech on Islamic laws.

All those who have helped with suggestions, editing, typing, printing and publishing of these booklets will definitely be rewarded by God, the Beneficent, the Merciful, in this world

here and in the Hereafter. For ease of distribution on the occasions of birth, demise or martyrdom of the fourteen guiding lights, "*Kalāmukum Nūr*" is printed as separate booklets and those who are interested in publishing these booklets as such or after translation into other languages for illuminating all the world with these words of wisdom will be regarded by God as assistants and lovers of the Imam of the Present Age, Imam Mahdī ('a).

To err is human and to forgive divine, therefore for next edition all suggestions are welcome with gratefulness by the author.

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Religious and spiritual Guide

SHORT INTRODUCTION OF IMAM `ALĪ ('A)

Name: `Alī

Title: Amīr al-Mu'minīn (Leader of the believers)

Byname: Abu'l-Ḥasan, Abū-Turāb, Asadullāh

Father's Name: Abū-Ṭālib ibn `Abd al-Muṭṭalib

Mother's Name: Fāṭimah bint Asad

Date of birth: 13 Rajab, 23B.H

Place of birth: Inside the Holy Ka`bah, Makkah, Arabia

Period of Imamate: 30 years, as the first divine Imam

Period of caliphate: about 5 years

Place of Martyrdom: The al-Kūfah Mosque; while leading a congregation Morning Prayers on the 19th of Ramaḍān, Imam `Alī ('a) was lethally wounded.

Date of Martyrdom: 21st of Ramaḍān, 40 A.H

Age: 63 years

Shrine: Holy Najaf, Iraq

The best and last Messenger of God has said: "No one could understand `Alī except God and myself."

`Alī was the only baby born inside the Holy Ka`bah, the house of God, built by Prophet Abraham ('a). He was brought up by the Holy Prophet Muḥammad (ṣ) from his very childhood. He was given the mission of recording the Qur'ānic verses once they were revealed from the Heavens. Besides, he used to write down the dictations of the Holy Prophet about the explanations of these Qur'ānic verses.

`Alī ('a) was an embodiment of many divine and praiseworthy attributes of God. During the Night Ascension of the Holy Prophet, God spoke to him in the voice or tone of `Alī ('a). Some people exceeded all boundaries when they believed of Imam `Alī to be God. However, Allah the Almighty, the One and Only God, is One, Unique and Immortal. So, no mortal can ever be regarded as God. `Alī ('a) was in reality a superhuman, physically and spiritually.

He was a valiant warrior, whose one stroke of sword excelled the worship of all men and jinn, as declared by the Holy Prophet during the battle of Khandaq; a war between the entire faith against the entire faithlessness.

`Alī ('a) was instructed by the Holy Prophet (ṣ) to be patient under all conditions; so, he did not draw his sword for twenty-five years during plots and intrigues that were ceaselessly conspired against him. Thus, he prevented the pristine true Islam from being nipped in the bud.

`Alī ('a) led a simple life; "low living and high thinking" was his way of life. His food was also simple, mostly oat and barley. He was so rich that he donated his own property e.g. date gardens grown by him and wells which he dug and underground channels for irrigation to the poor.

`Alī ('a) was extremely erudite and fluent. His sermons, letters and words of wisdom have been partially compiled in a book entitled *Nahj al-Balāghah* by the eminent scholar and man-of-letters, Sharīf al-Raḍī. It is worthy of being taught throughout the world as a text book for perfection of human conduct and character.

`Alī ('a) was elected as the fourth caliph by people. He dismissed the corrupt officers who were employed by the previous caliph and were not suitable for their jobs.

`Alī ('a) is not less renowned than Daniel for justice. Verdicts of `Alī ('a) have been compiled in many books. Many Jews, Christians and non-Muslims embraced Islam appreciating his exquisite justice. People of his time were so nincompoop that they could not appreciate his superhuman qualities, and by order of his enemies, especially the Umayyads, `Alī was cursed in sermons from pulpits in all the mosques in spite of the Holy Prophet's famous words: "*One who dies without cognizance of the Imam of his time, dies the death of the era of ignorance (like idolaters).*" So, `Alī ('a) is regarded as the most oppressed one in the history of the world. He was not allowed to establish the best form of government as a model for the world, because of satanic enemies and plots and intrigues against him.

As people could not appreciate `Alī ('a), the best man of his time, they were punished by God to suffer the rule of the Umayyad dynasty for a thousand months as mentioned in the Holy Qur'ān.

GOLDEN WORDS OF THE LEADER OF THE BELIEVERS, IMAM `ALĪ ('A)

Wisdom

The most precious wealth is wisdom, and the most miserable poverty is stupidity.

Half of wisdom is love and friendship with people. (The other half is to guard yourself against the evils of people)[1]

Get hold of wisdom irrespective of its source, as wisdom is even in the hearts of hypocrites, where it is uneasy and flutters to emerge and occupy its proper place in a believer's heart.[2]

No wisdom is like planning thoughtfully with tact.[3]

Intelligence is not worthy of reliance when it is against obedience to God and makes you exit from the highway of Gods blessed guides.

Beware of companionship with the ignorant, he wishes to benefit you but in reality he harms you.[4]

Poisons for wisdom are: (1) greed, (2) poverty, (3) pride, (4) materialism or secularism, (5)

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(1) *Ghurar al-Ḥikam*, 142.
(2) *Ibid.* 67.
(3) *Ibid.*
(4) *Nahj al-Balāghah*, Sermon No. 38.

> addiction to wine, (6) captivity in carnal desires and caprice, (7) lust or sensuality, (8) suspicion and evil temptations, (9) mocking and ridiculing, and (10) getting imprisoned in the caprice of a ruler by serving his interests (in disobedience to God).[1]

Wisdom is internal guide, whereas the holy Imams are external guides like messengers from God.

God

> If all the curtains between me and God are removed, my belief in God (is so firm that it) will not increase any further.

`Alī ('a) was asked, "Do you worship a God, whom you have not seen?"

He ('a) replied:

> I do not worship a God whom I have not seen.[2]

`Alī ('a) has seen God through his heart and insight which is more reliable than eyes. Eyes cannot see air, nor microbes and virus, nor Laser and x-rays, nor invisible ultra violet and infra red-rays which are beyond the visible spectrum (violet to red). Eyes are deceived by mirage. The holy Quran says: "***Eyes cannot see Him (God).***"

No one has seen God neither His messengers nor Imams nor angels nor jinn nor anybody else. But all faithful believers have firm belief in God and they seek His help by saying, 'We totally depend upon you, O Allah!'

> One who has cognizance of his soul has cognizance of God.[1]

---

(1) *Ibid.*
(2) *Ibid.*

Regarding the soul, God says: "*They ask you about the soul. Say: The soul is a command of God; and you are not given of its knowledge but a little.*" (17/87)

When a person cannot understand his soul, He can never understand God's Self, as worthy of Him.

In the Holy Qur'ān, it is stated that God is Light of the heavens and the earth. He is present everywhere. So, He has no body and no abode. He is the Hidden and the Manifest, the Distant and the Near. Eyes cannot see Him but He is visible to our heart and mind. He is Infinite and cannot be grasped by our finite knowledge: Nothing is like Him and no light is like God's Light.

> O He of whom no one knows what He (God) is, nor how He is, nor where He is, nor in which direction, He is, except He Himself.[2]

The Holy Prophet has said: "We could not understand You (God) to the extent worthy of Your cognizance."

No one has comprehension of God's Self; but all mankind, by human nature, love and worship God and seek His help when in danger and despair.

Men can understand some attributes of God as indicated in the Holy Qur'ān, such as, God is Beneficent and Merciful. He is Just, Loving and Praiseworthy. He is the Best Protector. He is the Creator of everything merely with His Will and Intention. He is the First and Primal Existence and is Everlasting. He is Ever-Alive without death and transformation. He is All-hearing, All-seeing, All-knowing and All-powerful. He can make trees and stones and anything speak (e.g. God's voice came from a tree for Prophet Moses). He has no partner. He is the Unerring, the Holy and the Wise. He is absolute Truth.

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(1) *Ghurar al-Ḥikam* 77, No. 11.
(2) *Mafātīḥ al-Jinān, Du`ā' al-Mashlūl.*

He has guided us through His appointed messengers and Imams regarding the purpose of our life with His commandments and prohibitions in Heavenly Books (e.g. Torah, Bible, Qur'ān)

He is extremely Patient, and He gives respite to criminals, sinners and tyrants before punishing them. He forgives those who repent and seek pardon. He forgives the sinners who love and follow His best pleaders and intercessors; i.e. the Fourteen Sinless Personalities who shall be given the right of intercession by the permission of God.

God is the Reviver of the dead for reckoning equitably on the Day of Judgment. So, the good-doers shall be allowed to the eternal bliss in Paradise; while the evildoers shall be punished in Hell.

Belief and Falsehood

> One never enjoys the relish of faith unless he gives up falsehood both in humorous and serious situations.[1]

Faith stands for belief in God the Just, in His appointed divine guides (i.e. messengers and Imams), in the Resurrection Day, and in recompense in Paradise or Hellfire.

Pride

> It is astonishing that son of Adam should be proud, when his beginning is a sperm and his end is a decaying corpse (dead body).[2]

Man's worth

> Every person's worth is as much as his good deeds.[3]

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(1) *Al-Kāfī* 2/340.
(2) *Nahj al-Balāghah*, 454.
(3) *Biḥār al-Anwār* 78/37.

This sentence should be written with gold. We live in deeds, not years. A person whose life is full of good deeds, good thoughts, and good feelings is much more precious than one whose life is long but empty of precious good deeds.

Honor

> Your Honor is solid, but it becomes liquid when you beg or ask for something from people. Therefore, you should see before whom your honor liquefies.[1]

Men with high spirituality do not beg except from God or from the generous believers. Men with no sense of honor sell themselves to devilish tyrants at a cheap price and commit any sin or crime and earn eternal punishment in the Hereafter.

Women

> Some good qualities of women are bad qualities for men. Pride, modesty and miserliness are good for women but bad for men. Humility, courage and generosity are good qualities for men, and these are exactly the opposite of good qualities in women.

Adultery

> A person with sense of honor and sense of shame never commits adultery.[2]

To prevent adultery, a person is allowed to marry up to four wives if he can be equitable and just to them; otherwise, he should marry only one wife. One who is vicious and lacks justice should not marry even one good wife.

A Muslim woman is not permitted to marry a non-Muslim even on temporary basis, unless he accepts Islam. A Muslim

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(1) *Nahj al-Balāghah*, 346.
(2) *Nahj al-Balāghah* 305.

man can marry a good Christian or Jew woman by a temporary marriage contract, which can be made permanent if the bride accepts Islam.

Adultery is committed when a person disobeys the commandments of God about marriage and obeys Satan or satanic men.

Friends and foes

> You have three categories of your friends and enemies: Your friends are (1) your own friends, (2) your friends' friends, and (3) your enemy's enemy. Your enemies are (1) your own enemy, (2) your friend's enemy, and (3) your enemy's friend.[1]

The above guidance should be taken into consideration by governments in diplomatic and human relations.

Garrulity

> When intelligence attains perfection, a persons' garrulity or talkativeness is decreased.
>
> One who is very talkative will make many mistakes. His mistakes will lessen his sense of shame; and when sense of shame is reduced, he will have less piety and therefore a dead heart which will lead to hell.[2]

Gifts

> If good behavior failed to reform a person good gift or recompense will amend him.[3]

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(1) *Nahj al-Balāghah* 295.
(2) *Tuḥaf al-`Uqūl*, 89.
(3) *Ghurar al-Ḥikam* 77, No. 547.

Freedom

> Do not enslave yourself to others when the Glorious God has created you free.[1]

All human beings should be true servants of and obedient to God, but not to the tyrants. Those who enslave themselves to tyrants not only lose their freedom but also become a fuel for hell in the everlasting life hereafter. No one lives forever in this temporal world, so people should know their purpose of life and strive to please God the Creator Who puts everyone to test before recompensing him. Those who even agree with tyrants shall meet the same fate as the tyrants no matter in which country they live and even if they are hundreds of years distant from the tyrants.

God says, "*Do not obey the faithless and the hypocrites.* (33/1)"

He also says, "*Obey not from among them a sinner or a skeptic.* (76/24)" So, one should obey the messengers and Imams chosen by God; if they are killed by tyrants, God recompenses them with paradise.

Imam `Alī ('a) was martyred in a mosque while performing the ritual prayer. The misleading slogan of his enemies was: "Sovereignty or judgment is for God alone."

These words are quite true but they are misunderstood, because God entrusts judgment to His divine guides.

The Holy Qur'ān states: "*Judge between them by what God has revealed (the divine laws) and do not follow their (people's) desires against the truth that has come to you.* (5/48)"

Moreover, God says: "*If they obey most of those on the earth,*

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(1) *Ibid.* 85, No. 219.

they will lead you astray from God's way; they follow assumptions or conjectures and they fabricate lies. (6/116) "

He also says, "*Indeed, God commands you that when you judge between people JUDGE WITH JUSTICE.* (4/58)"

Justice of Imam `Alī ('a) is unquestionable. The Holy Prophet (ṣ) has said: "*`Alī is with the truth and the truth is with `Alī.*"

Laws of the Apostates

God says: "*There is no compulsion in religion.* (2/256)" Why should a person be punished if he gives up Islam?

Before accepting Islam, one has freedom of choice to select whatever religion he likes, but after accepting Islam, one has to abide by all its rules and regulations and reach the highest peak of heavenly religion.

God says: "*What is there after truth except error?* (10/32)"

When a Muslim rejects Islam, he/she becomes *murtadd.* God has commanded capital punishment for the apostates to prevent hypocrisy and espionage. Verily, God does not commit a particle weight of tyranny and injustice (HQ 4/40).

Therefore, those who criticize beheading an apostate are opponents of the divine finalized law of God, Who describes those who do not implement His laws as *tyrants*, *infidels*, and *polytheists*.

Commandment, Prohibition and Justice

If you obey God's commandments and His prohibitions, they will neither allow death to approach you soon nor reduce your sustenance; rather, they double your reward and make your recompense bountiful and what is superior to

these two is to manifest justice for its administration by a cruel ruler.[1]

A just Leader

A just Imam for people is better than heavy rain.[2]

Human relations

Associate with people in such a way that they love you warmheartedly during your lifetime, and weep for you when you die.[3]

Excessive attachment to family

Beware of excessive attachment to your family and children, because if they are God-loving, He will not neglect or ruin them; and if they are adversaries of God, why should you be attached to enemies of God?[4]

Even the notorious son of Prophet Noah will not be remembered by him in Paradise.

Words for Kumayl

O Kumayl! These hearts are containers (of knowledge and secrets). The best of them preserves its contents; so, preserve and remember what I tell you.

People are of three categories: (1) The divine scholars, (2) the students who seek knowledge and are heading towards salvation, and (3) the common people who indiscriminately obey every croak speaker and go with the wind (like dust

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(1) *Ghurar al-Ḥikam* 8, No. 272.
(2) *Ghurar al-Ḥikam* 1/386.
(3) *Nahj al-Balāghah* 470.
(4) *Nahj al-Balāghah* 352.

and straw) in every direction. They are not illuminated by the radiant knowledge (and remain in darkness and follow the strayed ones) and they do not take refuge in the reliable shelters (of wise divine guides).

O Kumayl! Knowledge is better than wealth. Knowledge guards you (from the calamities of this world and the Hereafter), but you guard your wealth. Wealth decreases by spending whereas knowledge increases by teaching others. Productions of wealth diminish when wealth diminishes.

O Kumayl! Religion is acquisition of divine knowledge by virtue of which one is compensated on the Day of Judgment. By this knowledge, a person succeeds in obedience (to God, His messenger and the sinless Imams) during his lifetime and earns a good name after his death. Knowledge is the ruler and wealth is ruled over.[1]

Imam `Alī (`a) taught Kumayl a marvelous supplicatory prayer, thus known as *Du`ā' Kumayl.*

Tyranny

The worst tyranny is to tyrannize the humble and the meek.

Tyranny over people is a bad provision for the Day of Resurrection.

Do not oppress others, as you do not like to be oppressed by them.[2]

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(1) *Nahj al-Balāghah* 495.
(2) *Nahj al-Balāghah*, Letter No. 31.

Severest punishment

> The severest punishment in the Hereafter is for the tyrant ruler and the unchaste learned scholar.[1]

A country survives with skepticism but it cannot survive with tyranny.

Unity of the Community

In reply to the letter of Abū-Mūsā al-Ash`arī, Imam `Alī said,

> Be it known to you that there is no person as covetous and zealous as I am for the unity and solidarity of the community of Muḥammad (ṣ), for love and attachment between the people and thereby I shall attain good reward and worthy restoration (from God).[2]

Imam `Alī ('a) was patient for twenty five years in order to preserve the true religion brought by the Holy Prophet Muḥammad (ṣ). He did not draw his sword to claim his right as a successor appointed by God on the 18th of Dhu'l-Ḥijjah at Ghadīr Khumm.

Traditions of the Holy Prophet

Imam `Alī (`a) wrote the following words to `Abdullāh ibn `Abbās when he was deputed to clear the misunderstanding of the Khawārij.

> Do not argue with them by the Qur'ān, because it has many aspects (for interpretation of its hidden meanings). You will say (one meaning) and they will say (another meaning). Hence, argue and convince them by the traditions of the Holy

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(1) *Ghurar al-Ḥikam* 2/74.
(2) *Nahj al-Balāghah*, Letter No. 78

> Messenger (ṣ). Then, they will be unable to escape it.[1]

According to the traditions of the Holy Prophet Muḥammad (ṣ), no one can approach the excellence of `Alī ('a). From his very birth, `Alī ('a) was brought up as a Muslim and he never worshipped any idols like others. Before the advent of Islam, a few persons amongst the Arabs used to follow the religion of monotheism with which Prophet Abraham and Prophet Ishmael came. Among these persons were the Holy Prophet Muḥammad, Lady Khadījah, Abū-Ṭālib (the Holy Prophet's uncle and Imam `Alī's father), and Fāṭimah bint Asad (Imam `Alī's mother). However, many others used to worship idols.

Concern of women and men

> Concern of women is disbelief, and concern of men is belief.[2]

Concern of women about men makes them jealous of other wives, as husbands are permitted by God to marry four wives at the same time, for many reasons. Concern of man about his wives is for guarding their chasteness; therefore, it is belief and faith.

King Solomon was a messenger of God and he had a number of wives. Similarly, the Holy Prophet Muḥammad (ṣ) and many Imams married a number of wives in obedience to God.

Adultery is persuaded by Satan and it is a sin.

Lady Khadījah was the only wife of the Holy Prophet Muḥammad (ṣ) as long as she was alive; but after her death, he (ṣ) married many women.

Indian Hindus used to burn a living wife with her dead

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(1) *Nahj al-Balāghah*, Letter No. 77.
(2) *Nahj al-Balāghah*.

husband, called Sattee. It was a great tyranny. God has permitted remarriage of widows; so, the Holy Prophet married a number of widows not only to support them but also to give them honor as *mothers of the believers*. Sattee was prohibited by impact of Muslim culture. Now, women say: *juti sattee*; i.e. my shoe may be burnt instead of me.

There was a war for a hundred years between Kurus and Pandavas over the issue of a wife who was common to many men. Crimes in many countries are increasing because there is an increase in the number of illegitimate children. Illegitimate children like `Amr ibn al-`Āṣ and `Ubaydullah ibn Ziyād, were responsible for the martyrdom of Imam `Alī ('a) and Imam al-Ḥusayn ('a).

Deficiencies in women

> O people! Women are deficient in faith (worship of God), deficient in their shares (of inheritance), and deficient in their intelligence. Their deficiency in worship is evident from their exemption from performing the ritual prayers and observing the ritual fasting during their periods of menses. Their deficiency in sagacity and intelligence is obvious from the fact that the testimony of two women is equal to that of one man. Regarding deficiency in shares, they inherit only half the share of men (i.e. a son inherits twice the share of a daughter).

God has compensated deficiency of wisdom and intelligence of women by making them richer in feelings and emotions.

Since women lack intelligence, their testimony is likely to be diverted by feelings and emotions, so the testimony of two women is equal to the testimony of one man. Moreover, women are not entrusted with the position of a judge by

Islamic law. A minority of women who are wise should not be hurt by the truth of this general statement. There were exceptionally good women like Lady Fāṭimah al-Zahrā', Virgin Mary the mother of Prophet Jesus, Āsiyah the faithful wife of the Pharaoh, and Lady Khadījah the first woman to embrace Islam. She was known as the mother of the orphans due to her exceptional generosity and kindness to the needy. One of her attributes is that she saved her sister's daughters from being buried alive. So, she adopted them in such a way that they considered her as their own mother.

Chastity of the poor

> Chasteness is the ornament of the poor; and thankfulness is the ornament of the rich.

Instructions for good administration

Imam `Alī ('a) has given instructions to the rulers for good administration of a country. A summary of these teachings is as follows:

* There should be a permanent leader as a representative of God. He should be strictly just and pious and he should implement the laws from the Book of God (i.e. the Holy Qur'ān). He should be valiant, wise and well-aware of all conditions of his time.
* Rulers should be kind and loving towards their subjects and not wrathful. Anger and vengeance do not assist good administration. Rulers and officers should win confidence as friends and benefactors of their subjects or subordinates. Rulers should be tolerant of mistakes of their subjects.
* Muslims should be treated as brothers, and non-Muslims as human beings with due justice.
* The best persons should be selected as secretaries for civil, judicial and military services irrespective of age and

period of service.

* At first, appointments should be made on probation, to assess the ability and potentialities of the employees.
* Confidential and reliable staff should report the activities and behavior of officers.
* Officers should be well paid to prevent bribery and corruption.
* Persons who committed atrocities and torture in service of oppressive rulers should not be employed in service. Advisors of rulers should be kindhearted, truthful and honest.
* One's duties towards God and mankind should not be waived off; lest favoritism should make one unjust. `Uthmān ibn `Affān was killed because of favoritism for his relatives, the Umayyads.
* All officers should exercise their power and experience in matters related to them and should not be dictated by their favorite subordinates.
* Merchants and traders should be well patronized but they should be prevented from black marketing, hoarding and making excessive profits.
* Farmers make a country wealthy (by production of cereals, fruits, grains, vegetables, sugar, etc and also by production of eggs and poultry and lambs and cattle and so on) Farmers should be provided with all facilities.
* Handicrafts should be encouraged to eliminate poverty. Industries should be established.
* The poor, disabled, and orphans should never be humiliated or treated with contempt .They should be given easy access and all help.

* Avoid bloodshed; no one should be killed unless prescribed in the Islamic law by God.
* Promises and terms of a treaty should always be respected.

Imam `Alī ('a) ruled the Muslim nation only for five years. Many satanic plots and intrigues were conspired against him to prevent him from putting into practice his reformative schemes. Because of civil wars, mutiny and false accusation of murder of `Uthmān, Imam `Alī ('a) was not allowed to establish the universal ideal government of perfect justice.[1]

Monotheism

Monotheism enlivens the soul.[2]

Minority

Do not be afraid of the fact that the followers of truth are in minority.[3]

The followers of God are few, but the followers of Satan are always in majority.

The Leader of the Believers

How can I be content with the title of *amīr al-mu'minīn* without sharing the difficulties of believers or without being a model for them in the ups and downs of life?

Indeed, God has made it compulsory for the just leaders that they should equalize their standard of life with the poor; lest poverty of the poor should infuriate them.[4]

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(1) *Gist from Nahj al-Balāghah.*
(2) *Ghurar al-Ḥikam* 1/145.
(3) *Nahj al-Balāghah*, Sermon No. 201.
(4) *Ibid.* 209.

Egotism

Egotism is a disease for nobleness.[1]

Egotism goads a person to deviate from the right path.[2]

Gluttony

Overeating (gluttony) ruins reason and wisdom.[3]

Resurrection

Everyone will be resurrected with the group he befriends with; so, abstain from befriending enemies of God or loving those who are not God's friends.

The Messenger of God (ṣ) has said:

Behold! One who dies with love for the Ahl al-Bayt (i.e. the Holy Prophet's Household) in his heart dies as a martyr.

Behold! One who dies with love for the Ahl al-Bayt in his heart is forgiven.

Behold! One who dies with love for the Ahl al-Bayt in his heart dies like one who has turned to God with repentance.

Behold! One who dies with love for the Ahl al-Bayt in his heart dies with perfection of faith.

Behold! One who dies with love for the Ahl al-Bayt in his heart is given good tidings of paradise by the Angel of Death and also by the two interrogating angels; Munkir and Nakīr.

Imam `Alī ('a) has quoted from the Holy Qur'ān: "*We do not delay the Day of Resurrection but for a determined term.* (11/104)"

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(1) *Ghurar al-Ḥikam* 1/233.
(2) *Ibid.* 1/124.
(3) *Ibid.* 1/172.

Faith in Resurrection is of two kinds: sincere and false (as seen in hypocrites.)

No matter how distant the Resurrection Day may be, every person has time (respite) up to his death for provision of good deeds for the Hereafter; therefore, the Holy Prophet has said: "I am as near to the Resurrection Day as two fingers in the hand."

Piety

Imam `Alī ('a), talking about piety, quoted thisānic verse:

"*So, do not worry about what has past, and do not exult for what (God) gives you (in future). God does not like any selfish and conceited person.* (57/23)"

The Will of `Alī ('a)

Every divine guide; i.e. a messenger or an Imam, is a spiritual father of the entire nation. The Holy Prophet has said: "`Alī and I are the two fathers of this community." It is a matter of pride that we are regarded as posterity of the Holy Prophet Muḥammad and Imam `Alī.

This following instructive will was addressed by Imam `Alī to his elder son, Imam al-Ḥasan. Yet, it is in fact meant for all generations of Muslims. If these instructions are put into practice, they will indeed be useful for our success in this life as well as the Hereafter. A few abstracts from the will are as follows:

Father's love

> I consider you as a part of myself; rather, you are my entire self, so much so that if anything befalls you, it has befallen me; and if death approaches you, it has approached me.

This statement teaches us how much we should love and care for our children.

It is reported that Prophet Moses (`a), having met al-Khaḍir so as to learn from him, promised that he would patiently accompany him without asking for any explanation for what he would do. However, when a young boy was killed by al-Khaḍir, Prophet Moses criticized him. Justifying what he had done, al-Khaḍir explained that if the boy was left alive, he would be a disgrace for his parents. Besides, God would compensate the boy's parents for the loss of their son.

Commenting on this incident, Imam al-Ṣādiq (`a) is reported to have said that God, as compensation, granted the parents a daughter who gave birth to a generation of seventy prophets.

Children's mind

The heart of young children is like fertile land. Whatever seed is sown therein it will grow.

It is the duty of parents not to neglect their children; otherwise, their fertile hearts and minds will accept evil seeds in bad company.

Keys of Treasuries

God has put the keys of His treasuries in your hands, so whenever you like you can open the doors of His blessings and favors with your prayers and supplications; pray to Him for continuous drizzling of His Mercy. His gift equals your sincerity and steadfastness in your intention.

Imam `Alī ibn al-Ḥusayn al-Sajjād (`a) has advised not to let your mind become a pasture ground for Satan to graze on; otherwise, one should ask God to bless him with death so that his life does not become worse than animals. Mind! You have power to think and make your life sublime.

Suicide is a sin; the wise never commit this sin. The Holy

Imams ('a) know their time of death from the All-knowing God and they are pleased to return to God; so, they do not take any step against the Will of God.

Your mental and physical diseases are cured by prayers. Good health is God's blessing. No medicine can match physical exercises in fresh and unpolluted air for good health. Remember! Prevention is better than cure. Do not drink wine, and be not like swine to prevent crime.

Gluttony is an enemy of longevity. Light diet with empty stomach is good for studies before dawn, especially after sleeping well. Balanced food, pure water and sunshine are also necessary for good health. Thankfulness to God for all of His blessings increases His blessings bountifully.

Prayers not answered, why?

Sometimes, you ask for something from God and it is not given to you, instead a better thing is given to you here or in the Hereafter.

Sometimes you ask for something, which if given to you, your faith will be ruined.

You may ask God for wealth which if given to you it may make you faithless or a gambler; e.g. gambling in horse racing, may make you bankrupt. You may ask for power to rule, which if given to you may make you a tyrant and fuel for hell. You may ask God for a beautiful wife if given to you she may not be chaste or ruin your life and end in a divorce.

Supplication to God

You should implore sincerely to God only, because granting and depriving is in His Hands.

Calamities

Repel the calamities that inflict you by strong resolution, with patience and firm conviction (in God).

Aim of life

Be aware that you are created for the Hereafter and not for this world; for extinction not for living perpetually here; for death, not for eternal existence. You are on the way to the Hereafter.

The Creator

The Creator is the Destroyer, and the Destroyer is the Reviver.

The Holy Qur'ān states: "*Has not He Who created the heavens and the earth power to create similar to them (again)? Yes, indeed! He is the Originator, the All- Knowing.* (36/81)"

Death and the Hereafter

Always remember death and remember the incidents that will take place suddenly after death (so provide yourself with provisions for the Hereafter).

A person may live up to 120 years in good hygienic environment, but because of sins, crimes, addiction, gluttony, grief and other factors his age is reduced. All angels; Gabriel, Michael, the Angel of Death, and Seraph, as well as Satan, the jinn, and everyone in the entire universe will perish by command of God, God alone never dies.

Therefore, be on guard against it (death) lest it approaches you at a time when you are in a sinful state, thinking to seek forgiveness and repentance later; but death obstructs between

you and repentance; in such a case, you have ruined yourself.

Knowledge

Beware; there is no excellence in the knowledge that does not benefit, and no benefit can be derived from knowledge which is not worthy of learning.

Magic and witchcraft and all things against the commandments of God should not be learnt.

If all human knowledge from Adam up to this day in different fields of knowledge is accumulated together, it will be meager, as compared to what man does not know. When the promised savior Imam al-Mahdī ('a) appears, man will acquire beneficial knowledge which will be fourteen times the present knowledge.

Good and Evil

There is no excellence in good deeds that are based on evil.

If a person acquires wealth or power by theft, murder, usury, gambling bribery, hypocrisy and so on, and spends this ill-gotten wealth for undertaking the ritual pilgrimage (i.e. Ḥajj), charity, and for building mosques, schools, orphanages, and other welfare activities, he cannot expect reward from God.

Acquisition of power by murder of divine guides is condemned by every wise person. Imam al-Ḥusayn, Prophet Zachariah, and Prophet Jonah were murdered by secular rulers. Similarly, Prophet Joseph and Imam Mūsā al-Kāẓim were imprisoned for a long time. Does it mean God's intention and God's party is defeated? It means God is patient and He is putting rulers and people to test and trial and on the Day of Judgment punishment is certain.

The Holy Messenger

Be aware, no one has ever given news about God like the news given by the Holy Messenger. Hence, regard him as your benefactor and leader for rescue (from calamities and punishment).

There is no compulsion in religion. All people are born believing in Allah as the One and Only God. They gladly welcome news about God and about continuation of life of all souls for recompense in Paradise by obeying God's commandments with their freewill and not obeying God's enemies like Satan, hypocrites, and self-seeking and tyrant rulers.

The Blind guided

Sometimes, a person with eyes strays from his right destination and the blind finds the right way.

God

He (God) is far from being encompassed by heart or eye for believing in His Lordship.

Which link is stronger than the link between you and God if you clasp it firmly?

Be aware, if there was a partner for God, his messengers too would have come to guide you and you could have seen the effect of his sovereignty and you would have recognized his conduct and attributes; but God is One and Unique as He has described Himself in the Holy Qur'ān: "Your God is the One God, so whoever expects to encounter his Lord should act righteously, and not associate anyone with the worship of his Lord."

> No one opposes Him in His Sovereignty and He can never be destroyed. He exists from eternity and he shall exist forever.

The people before the advent of Islam were idol-worshipers; they made a number of idols and placed them inside the Holy Ka`bah although Prophet Abraham ('a) had destroyed all the idols. Similarly, the Holy Prophet Muḥammad (ṣ) and Imam `Alī (`a) destroyed all the idols; therefore, all Arab tribes became their enemies, especially the Umayyads; Abū-Sufyān, Mu`āwiyah and Yazīd, who are described by the Holy Qur'ān as *the accursed tree* in the Qur'ān.

Greeks were polytheists. So are Hindus. Some people consider every attribute of God as a separate god and are therefore misguided.

> I advise you to fear God, to obey His commandments and prohibitions, to sustain your heart with His remembrance, and to hold His Cord strongly.

Friends and Foes

> Whoever is indifferent to your loss or gain is your enemy.

> A stranger is one who has no friends.

> A friendly companion is harmonious like your relatives (so treat him like a relative).

> A friend is one who is true at heart and befriends you, even in your absence (otherwise, he is a hypocrite and pretends to be a friend).

When asked whether a brother is better or a friend, Imam `Alī (`a) replied:

A brother is better if he is a friend; otherwise, a friend is better than a brother.

The distant and the near

Many a time the distant one is much nearer to you than the near one, and the near one is more distant from you than the distant.

Salmān al-Fārisī, though having been from a distant place; namely, Persia, was nearer to the Holy Messenger (ṣ) than many of his Arab companions. So, the Holy Messenger (ṣ) announced that Salmān should be regarded as one of his own relatives (i.e. Ahl al-Bayt). The Arabs, though having been close to the Messenger (ṣ), could not attain this privileged position.

Sincerity in advice

Let your advice for your brother be sincere (to please God), no matter whether your brother likes it or not.[1]

Humbleness and honor

Humbleness is the ladder that leads to honor and dignity.

Accept death, but not contempt and dishonor (in the sight of God).[2]

Magnanimity is to shun and avoid dishonor and contempt.[3]

It is not proper for a faithful believer to act contemptibly.

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(1) *Nahj al-Balāghah*, Letter No. 31.
(2) *Nahj al-Balāghah*, 396.
(3) *Ghurar al-Ḥikam* 1/239.

Independence and political freedom

God has created you free; so, do not enslave yourself to others.

The Holy Qur'ān

If one reads the Qur'ān but his abode becomes hellfire after his death, this must mean that he was one of those who ridiculed the verses and communication of the Qur'ān scornfully.

In Western countries, the Holy Qur'ān is the best selling heavenly Book now, because someone had ridiculed it and taken it as an ordinary book, and not the book of God. Many Christians and Jews have embraced Islam after reading the Holy Qur'ān, which is a revelation from God and a lasting miracle, and there is a challenge in the Holy Qur'ān that no one can bring the like of it up to Doomsday regarding its context and fluency in Arabic, and as the last book for human guidance all over the globe.

Imam al-Mahdī

You will be waiting for a period of time until He (God) manifests a person (Imam al-Mahdī) who brings about unity amongst you and relieves you from divisions into sects. So, do not covet for the present Imam (`Alī who does not care for this world and has divorced it irrevocably) and do not lose hope in the Imam of the age due to his long occultation. Verily, the likeness of the posterity of Muḥammad is the heavenly stars; whenever a star vanishes, another star appears. In this manner, blessings of God may be culminated on you and what you desire will be granted on you. You shall see that divine personality and

definitely realize your aspiration for seeing the promised kingdom of justice of God on earth.[1]

Desires

Desires are the root of all afflictions and grief.[2]

Loan

When you are rich, seize the opportunity to give loan to a person who likes to pay you back when you direly need it.

Loan without interest is called *qarḍ al-ḥasanah*. God has prohibited interest on loan for any borrower. Loan sans interest is like giving loan to God, Who has made you rich to test you? Banks can make you a partner and pay you any amount of profit (not interest) as your legitimate share in profitable investments of the bank. Interest is prohibited because it makes a man lazy and without activity. Usury makes a lender rich while the borrower becomes poor.

Physical and mental health

Imam `Alī is reported to have quoted the Holy Prophet (ṣ) as saying,

Treat your sick ones with charity.

Implore God to give you from the treasures of His Mercy that which no one else has the power to bestow; lengthy lives, healthy bodies, and abundance of sustenance (both material and spiritual).

Often, medicines bring illness, and often illness serves as medicine.

Medicine may bring about illness because it must have some

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(1) *Nahj al-Balāghah*, Sermon No. 99.
(2) *Ghurar al-Ḥikam* 1/262.

side effects. Besides, medicine weakens immunity; i.e. resistance against disease.

It has been medicinally proven that cough safeguards against paralysis, and coryza (i.e. acute catarrhal inflammation of the nose) prevents you from becoming mad.

Illness and disease make you pray to God sincerely and thus clean you from sins.

For physical health lack of jealousy is vitally important.

Whoever is lacking in good deeds falls into grief and grief is half the cause of oldness.

Poverty is a calamity. Beware of it.

What is worse than poverty is physical illness, and worse than physical illness is an evil heart. Remember that piety of heart ensures a healthy body.

If wealth is lost, nothing is lost. If health is lost something is lost If character is lost everything is lost (because a person becomes fuel for hell).

Quince increases a man's strength and removes weakness of heart.

Isfahan (a city in central Iran) is famous for its quince; its preserve is red in color and very tasty.

Eat pomegranate with its pulp. It is good for abdomen and digestion of food and has a tanning effect for stomach. It is good for heart and illuminates the soul. It is among the fruits of paradise

Eat pears because they burnish the heart.

Fig relaxes obstructions. It is beneficial for colic. Do not eat many figs at night but at daytime.

Eating twenty-one brown raisins before breakfast repel every disease and illness.[1]

Justice and benevolence

Commenting on the following Qur'ānic verse, "*Indeed God commands you justice and benevolence*, (16/90)" Imam `Alī (`a) said,

Justice is to be equitable and to see everything in its proper place, whereas benevolence is boundless; i.e. without limit.

Justice is superior to benevolence, because justice is administrator in general and benevolence is only for special cases.[2]

A supplication of Imam `Alī

A comprehensive supplication was taught by Imam `Alī ('a) to a person who was reciting a lengthy supplication in a tiresome state:

In the Name of Allah the Compassionate the Merciful. Praise be to God for all His blessings. I beseech God for all virtues. I seek God's refuge from all vices. I beg forgiveness from God for all sins. O My God, bless Muḥammad and the descendants of Muḥammad.

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(1) *Islamic Medical Wisdom.*
(2) *Ghurar al-Ḥikam* 237.

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Sayings of Lady Fatimah Al-Zahra

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بسم الله الرحمن الرحيم

IN THE NAME OF ALLAH,
THE MOST BENEFICENT, THE MERCIFUL

PREFACE

The title of these booklets "*Kalāmukum Nūr*" is selected from *al-Ziyārah al-Jāmi`ah al-Kabīrah* ascribed to Imam `Alī al-Naqī (`a). "***Kalāmukum Nūr***" will illuminate human mind all over the globe and the resulting cultural globalization will lead to peace, justice and amity between all nations with due honor for human rights.

A few sayings and narrations of the immaculate guiding authorities have been translated by Sayyid Zainul-`Ābidīn Razavi who has written explanatory notes as well, especially for foreigners who like to learn or embrace Islam. The translator had his education up to MSc. (Chemical Technology) as well as industrial training in UK for two years and in France for ten months. He was recommended by the Iranian Ambassador in India for employment in Iran as he had twenty years experience in research and cellulosic industries.

Mr. S. Z. `Ābidīn obtained Iranian nationality with his ancestral family name Razavi after migrating to Iran. He served in different Iranian organizations. He edited books in English for Islamic propagation organization and for `Allāmah Nūrī. He was a state guest at international *sharī`ah* conference in Pakistan where he made a speech on Islamic laws.

All those who have helped with suggestions, editing, typing, printing and publishing of these booklets will definitely be rewarded by God, the Beneficent, the Merciful, in this world here and in the Hereafter. For ease of distribution on the occasions of birth, demise or martyrdom of the fourteen guiding lights, "*Kalāmukum Nūr*" is printed as separate booklets and those who are interested in publishing these booklets as such or after translation into other languages for illuminating all the world with these words of wisdom will be regarded by God as assistants and lovers of the Imam of the Present Age, Imam Mahdī ('a).

To err is human and to forgive divine, therefore for next edition all suggestions are welcome with gratefulness by the author.

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Religious and spiritual Guide

SAYINGS OF FĀṬIMAH ZAHRA ('A); THE CHIEF OF ALL WOMEN IN THIS WORLD AND IN PARADISE

(1) Faith is a blessing from God to purify you from polytheism.

Faith is of many kinds: a) faith on tongue only, b) faith in heart and head only and c) faith that controls all deeds and activities throughout ones life.

Faith consists of firm belief in five principles of religion:

(a) God the Creator of the universe (with an excellent plan without any assistant).

(b) Justice of God,

God says in the holy Qur'ān: "***So whoever has done a particle weight of good shall see it and whoever has done a particle weight of evil shall see it.***" (99/7-8) and certainly God will reward or punish mankind accordingly.

(c) Divine Guidance, Messengership and Imamate. God appoints the best person of his time as His messenger to guide all people e.g. Noah, Abraham, Moses, Jesus and Muḥammad (ṣ).

(d) God has nominated twelve Imams as best models for all mankind and as teachers of God's final message in the holy Qur'ān up to Doomsday.

(e) The Day of Judgment for recompense with perfect justice of God.

(2) God has prohibited polytheism, so that all people pray to Him alone with sincere love.

Polytheism is worshipping a number of creations of God instead of God Himself, such as worshipping kings (Pharaoh etc.) and rulers, imaginary gods like Vishnu, the protector, Cupid god of love, Lachmi, goddess of wealth, Shiva god of destruction, the sun (Apollo), the moon, the stars, animals, trees, rivers, precious metals and stones and statues of men like Buddha, Rama, Krishna, Mitra and women like Lachmi, Radha, Athena, devils and jinn... etc.

(3) God has made patience helpful in attaining its fruits (compensation).

God is extremely patient. He tolerates sins and crimes of mankind until the promised respite of Satan is over. One who waits patiently striving for good to triumph over evil helps in hastening the universal kingdom of God on earth.

(4) God has assigned reward for his obedience and ordained punishment for His disobedience in order to prevent His obedient servants from His punishment and to direct them towards His Paradise.

(5) God has commanded virtues and excellence and prohibited vices and wickedness for general welfare.

It is a duty of all Muslims to firmly establish commandments of God without any alterations, firstly for himself and next for all mankind.

(6) God has ordered justice for making hearts intimate and upright.

Justice is God's attribute and it is severe therefore people implore for His Mercy.

The kingdom of Imam Mahdī (a.f) will be based on justice. He will administer justice on basis of his own Knowledge of truth and not witnesses.

(7) God has prescribed Ḥajj to strengthen religion.

Ḥajj is pilgrimage to Mecca from all over the world. Ḥajj is compulsory only for those who are financially and physically able to perform it.

(8) God has prescribed Jihad for honor and glory of Islam and for disgrace and humiliation of disbelievers and hypocrites.

It behoves all followers of Islam to be united against disbelievers and hypocrites. Hypocrites are worse than polytheists and atheists. Islam is the religion revealed to all the messengers of God; Noah, Abraham, Moses, Jesus and Muḥammad (ṣ). All the heavenly religions are from the one and same God, Who has prescribed His commandments and prohibitions from time to time and perfected and finalized His religion Islam as revealed to His last messenger Muḥammad (ṣ) with goodwill for all mankind.

There are two kinds of jihad: 1) The Minor Jihad which is warfare against disbelievers, polytheist and hypocrites; and 2) the Major Jihad, which is war against one's own satanic evil spirit, which prompts one towards sensuality, crimes, sins, secularism, and disobedience to God.

The Fourteen Immaculate Ones, i.e. the Holy Prophet Muḥammad (ṣ), Lady Fāṭimah al-Zahrā' ('a), and the Twelve Imams ('a) appointed by God had completely defeated their satanic evil spirit by their freewill and by perfect obedience to God and had become 100% sinless and the best models to be followed by all mankind.

(9) God has commanded obedience to Us (the Ahl al-Bayt) to preserve the disciplined system of the nation and God has prescribed Our Imamate for prevention of deviations and differences.

Imamate is continuation of divine guidance after the finalized divine religion Islam has been revealed to the last messenger of God. It is Imam's duty to explain the holy Qur'ān and all problems in the religion. Imams are inseparable from Qur'ān according to the famous tradition known as *ḥadīth al-thaqalayn* which is a proof of presence of Imam as long as Qur'ān is there i.e. up to Doomsday. Imams are living models of perfect and sinless human beings. Eleven Imams were martyred or poisoned by those who were greedy for worldly power, name and fame i.e. by the usurpers.

Hence, God has protected the twelfth Imam for final victory of Godly Right over Evil Might. There is a firm promise of messengers in the holy Qur'ān: ***When God took a solemn promise from the messengers (e.g. Abraham, Ishmael, Isaac, Jacob, Moses, Jesus) surely what I have given you of the Book and wisdom should a messenger come to you thereafter confirming what is with you, you shall believe in him and help him. God asked: "Do you affirm and accept***

My solemn covenant in this regard?" They (all messengers) replied: "We do affirm" God said: "Then bear witness and I (God) am also among the witnesses with you. Then whoever turns away after this, it is they who are the transgressors." (3/81-3)

God's messengers will be regarded as transgressors if they do not help His final messenger. Therefore, Jesus ('a) was kept alive to help him. But Jesus was to be sent to help the Holy Prophet Muḥammad (ṣ) but instead of the prophet he will help Imam Mahdī ('a), the last successor of the final Messenger Muḥammad (ṣ) to fulfill his solemn promise with God. Jesus representing all the messengers will definitely help Imam Mahdī ('a) in establishing the kingdom of Justice of God throughout the world. Thus the covenant in the holy Qur'ān shall be fulfilled after the emergence of Imam Mahdī and Jesus ('a).

(10) God commenced Creation of things without any material that existed before. He created them without any model or specimen for imitation. He brought them into existence by His powerful creative ability. He created them according to His inclination without His need for them and without any benefit to Him in giving them shape and image except to establish His wisdom and to prompt His obedience and to demonstrate His power of creation and to guide all His creations how to worship Him and How to glorify His inviting call with veneration.

God created everything out of nothing just by His intention, e.g. He created a very beautiful bird peacock just by His intention "***Be and it came into existence immediately***." (36/82)

God's first creation was ***Light*** i.e. the guiding Light (soul) of the most perfect human being, full of wisdom i.e. the soul of Muḥammad (ṣ). This created Light was not God's Eternal Light: "*God created you as lights and made you—the fourteen immaculate souls—encircle His throne.*"

These guiding Lights (souls) of the best obedient human beings, although created thousands of years before Adam, were sent as the last divine guides (Messenger and Imams). Thus they are the ***first creations*** as well as the ***final guides*** of God on this earth. They witnessed all creations which were created by God from time to time as and when required.

> **(11)** I bear witness that my father Muḥammad (ṣ) is God's servant and messenger. God selected him and distinguished him and before sending him God named him and made him pure and blameless for His messengership when all creations were hidden behind the curtain of oblivion.

The Holy Messenger has said: "***I was messenger of God when Adam (the father of all human races) was still clay and water*** (i.e. when Adam was not made yet). Human souls were created by God thousands of years prior to their bodies. When God asked them; "Am I not your Lord?" All the souls replied: "Indeed You are." But God sent them to earth at

different times and in different countries to test whether they follow God's messengers or satanic materialists by their own free choice.

(12) God has prescribed *ṣalāt* (the daily prayers) to purify you from pride and conceit.

The holy Qur'ān does not describe the details of *ṣalāt* so the Book is not sufficient for us, but the Holy Imams who are teachers of Qur'ān explain the message and difficult verses of the holy Qur'ān and follow the traditions of the Holy Messenger and not the traditions of others inferior to the best messenger of God, are necessary; as stated in the famous prophetic tradition known as *ḥadīth al-thaqalayn*, the Holy Household (*`itrah*) is inseparable from the Holy Book. Hence, the Holy Messenger conveyed the message of God "***To whomever I am master, `Alī is his master.***"

Ṣalāt was performed exactly as desired by God by Muḥammad (ṣ) and all Imams ('a) and the Ahl al-Bayt perform it in the same manner as the Holy Messenger.

A perfect believer (*mu'min*) prays to God with sincerity and humility. He begins his *ṣalāt* with the statement of *allāhu-akbar* (*takbīrat al-iḥrām*) and with presence of mind and heart a person enters spiritually in the ***grace*** of God with thankfulness and adoration up to end of his ṣalāt. Such a ṣalāt is an ascension and superior to all ways of supplication to God.

Prolonged glorification during Bowing (*rukū`*) and Prostration (*sujūd*) in prayers leads to longevity and improves memory, too.

The Holy Messenger (ṣ) loved three things in this world: 1) ṣalāt, 2) Perfume and, 3) women for their chastity. It is recommended to make oneself fragrant before saying prayers. Perfumes are food for brain and are used in Aroma Therapy for treating diseases.

Imam al-Ḥusayn ('a) established congregation prayers even in the battlefield of Karbalā'. One is never exempted from ṣalāt even if he has a truant mind. One should fear disobedience to God and say his prayers regularly with concentration of mind until his ṣalāt becomes ascension. Practice makes him perfect. A person should forget worldly worries and feel the ***spiritual delight*** of being in the presence and grace of God.

If a person says prayers and yet commits all sins, it proves that the sinner is a bad person and not the prayers. This does not provide an excuse for others to give up prayers.

(13) God has prescribed Zakāt for purification of soul and for increase of Sustenance.

After swearing about a dozen oaths, God says, "***He inspired the soul with discernment between vices and virtues and indeed one who purifies his soul is really successful and indeed one who corrupts it is bound to fail.***" (91/10)

Zakāt, Zakāt al-Fīṭrah, Khums, as well as the other religiously incumbent rates are paid to deserving persons according to Islamic rules. Ṣalāt is not accepted if one does not pay Zakāt. When one spends something to please God by helping persons in need, God gives him seven hundred times or even more reward, as He says in the holy Qur'ān: "***The parable of those who spend their wealth to please God is***

similar to a seed or a grain which grows and produces seven ears bearing a hundred grains in every ear (crop at the time of reaping). Thus God enhances many times for whomever He wishes." (2/261)

(14) God has prescribed Fasting to make you steadfast in sincere devotion to Him.

Fasting is effective in attaining humility by removal of pride and self-conceit. Fasting like ṣalāt is an excellent means of access to the grace of the Mighty and Majestic God.

Fasting from dawn to dusk during the month of Ramaḍān is obligatory; and fasting for three days every month is optional and is equal to fasting for a whole year.

Fasting is not only patience against hunger and thirst but it is an assault against satanic evil spirit that is abstinence from all sins in obedience to God.

Fasting in obedience to God increases willpower as well as cures a number of mental and physical diseases.

(15) God has regarded benevolence and kindness to parents as a shield against His resentment.

Heaven is under the feet of chaste mothers. Be kind and obedient to her.

You can never compensate your mother for bearing you for six or nine months in her womb, expecting a lovely good baby; so, do not become a bad child in bad company.

Filial ingratitude is it not like this mouth should bite the hand for lifting food to it? (*Shakespeare*)

Even if one's parents are nonbelievers or polytheists, they should be respected and obeyed if obedience to them does not clash with obedience to God.

To be denounced by parents is a major sin in Islam. Children should love and obey their parents. Every happy family constitutes a unit in a happy society.

(16) God adds many years to one's lifespan when good relations are maintained with your relatives or kith and kin.

Take care of your relatives by visiting them or by conversation on phone and help them materially or spiritually when in need.

(17) God has regarded Prevention of Accusation as a veil against curse.

Slander when based on truth is backbiting; otherwise, it is accusation or blaming.

(18) God has regarded fulfillment of one's pledge or vow to God as a means of forgiveness.

The Holy Messenger (ṣ) told Fāṭimah ('a) to fast for three days for giving perfect health to her sons Ḥasan and Ḥusayn ('a) as a vow.

(19) God has commanded Retaliation to prevent further murders (for maintaining security and peace in society).

God says: "***One who murders a person, who is not guilty of any murder or corruption on the earth, is as if he has murdered all mankind*** (i.e. the quality of humaneness)."

(5/32). Therefore, to make atom bombs to kill thousands of innocent civilians ***is a capital sin in Islam*** even if the technology for making atom bomb is available. Peaceful use of nuclear technology is not a problem. (Violation of human rights degrades a person to the level of ferocious beasts.)

(20) God has condemned Robbery to keep a society pure with perfect piety.

If a person steals and spends the stolen money for a good cause, it is not accepted by God. Moreover, his children are considered as illegitimate when ones income is illegally gained, e.g. from usury, bribery or theft. Illegitimate children often become criminals for no fault of their own, similar to some diseases which are inherited from parents.

Punishment of a thief is to cut his hand. The Immaculate Imams have explained that only four fingers of a thief should be cut to enable him to perform his ṣalāt after sincere repentance.

(21) God has recommended Honesty in sales by use of correct measures and weights in order to prevent fraud and deception.

Profit obtained by fraud is illegal.

(22) God has prohibited Alcoholic drinks for purification of society from corruption and pollution.

Wine or intoxicating drinks lead to disobedience to God and all sins and crimes, because alcohol is a poison for wisdom and holiness.

Alcohol should not be used even in medicines when a suitable medicine is available without ethyl alcohol.

Methylated alcohol is used in spirit lamps in hospitals. Ethyl alcohol is made poisonous by adding methyl alcohol to prevent its use as a drink.

Narcotics like heroine, cocaine and all sorts of intoxicants are also prohibited because health is wealth.

(23) O God! Make me contemptible in my own eyes (humility) and exalt Your Glory and Majesty in my sight, and inspire me with obedience for performing good deeds which please You, and for refraining from whatever incites Your resentment, O the Utmost Merciful of all.

No one will be prejudiced against a person who is humble. Humility makes a person to respect all elders for their good deeds are more than his, and to respect younger ones for their sins are less than his.

A person should not have pride for superiority of any kind as it is the quality of Satan who has incurred wrath of God for not prostrating to Adam ('a).

(24) O God! Make me contented with sustenance, covering and wellbeing from You as long as You keep me alive and forgive me and shower mercy upon me when You bless me with death. O God! Let me not strive for what is not destined for me; and what You have destined for me, makes its acquisition easy for me.

A person should discover what talent God has given him and develop that talent to attain success in life and should not strive to become 'Jack of all' and waste his time.

(25) The Word "There is no God except Allah. He is one and He has no partner" is a statement which has sincerity in its expression and it brings hearts close to God's grace, and illuminates mind to reflect over His wisdom. Deprived are eyes from seeing God, and incapable are tongues from describing His attribute, and beyond comprehension are God's characteristics.

(26) The Book of God (the Holy Qur'ān) leads its followers to God's goodwill. It rescues those who listen to it carefully with comprehension. It gives access to God's luminary guiding authorities and His intentions clearly interpreted, His guarding prohibitions and proven miraculous truths attested, His sufficient evidences, and His mandatory excellences, and His favored permissions, and His divine written laws.

The Holy Qur'ān is the basis of constitution of Islamic laws.

(27) O you people! The servants of God are the supports of His commandments and prohibitions and bearers of His religion and His revelations. You are the trusted ones of God for your own souls and carriers of His message to other nations. His righteous authority is amongst you. He brought forth

to you a pledge (of security of faith).Two successors were left to guide you: the Talking Book of God and the Truthful (Silent) Qur'ān and the brilliant lights (continuously illuminating the right path) and the shining radiance (inviting you every moment towards truth and uprightness), the Qur'ānic insight illuminates your eyes and hearts, Qur'ānic secrets are revealed (for perfection of human character), its meanings are manifest, and make the people of other nations envy the loving followers of Qur'ān.

The "talking book of God" is the tutor and perfect living model of Qur'ān, i.e. Imam `Alī ('a) who was appointed by God at Ghadīr to succeed the Holy Messenger to teach the true Islam so that worldly politicians may not misinterpret the "silent book of God," i.e. the Holy Qur'ān. Unfortunately, people were deceived by politicians and they failed in this test and trial by God to recognize the divinely appointed Imams as the best models for them for eternal blissful life.

(28) When God perceived the nations divided into different religions, deifying fire and worshipping idols, and rejecting Him in spite of their intellect and knowledge, God the Majestic guided and enlightened them from darkness through my father Muḥammad (ṣ), and removed the curtains of ignorance from their hearts and illumined their eyes, relieving them from blindness.

The Holy Prophet stood up amongst people with divine guidance and relieved them from going astray, and enlightened them against blindness, and guided them towards the lasting religion, and invited them towards the straight path.

(29) Lady Fāṭimah ('a) recited the following Qur'ānic verses: "***Certainly, a Messenger has come to you from among yourselves; grievous to him is your falling into distress, he is extremely concerned for you; to the faithful he is kind and merciful*** (9/128). She then said:

> If you consider the relationship of the Messenger (ṣ) and learn about him, you do know he is my father, not the father of any other woman amongst you; he is brother of my uncle's son (`Alī) and not the brother of any man from you. The strongest relationship with him is mine and he conveyed the divine message."

God commanded the Holy Prophet Muḥammad (ṣ) in the Holy Qur'ān, saying, "***Say: I do not ask you, O people, any compensation for it*** (i.e. sufferings in converting idolaters and polytheists to good human beings) ***except love of my near relatives." (42/23)***

Undoubtedly the Holy Messenger's only surviving daughter (Lady Fāṭimah) and his grandsons Imam Ḥasan and Imam Ḥusayn and also his cousin `Alī ('a), who was ***the only person born inside the Holy Ka`bah*** and brought up by the Holy Messenger (ṣ) himself were the nearest relatives of the Holy Prophet (ṣ). Whoever does not compensate the Holy Messenger by loving Fāṭimah, `Alī, Ḥasan and Ḥusayn is

stood up to respect his daughter Fāṭimah ('a) to exhibit how to honor and love daughters.

God has commanded head-covering for women to prevent them from showing their beauty to men, for guarding their chastity and dignity as well as to protect them from villainous eyes. Men should guard women like precious jewels. Imam `Alī ('a) has said, "Women are (delicate) like flowers." It is virtuous mothers who rock the cradle and nourish babies who govern the world. ***Importance and dignity of women lie in obedience to God the Almighty and Majestic.***

Imam Mahdī ('a) will put into practice all of the commandments of God mentioned in the Holy Qur'ān and revive the traditions of the Holy Prophet (ṣ) as followed by the immaculate members of his Household ('a).

Women who choose to follow their satanic evil spirit, disobey God, do not cast down their looks, and display their charms and beauty to non-relative men may indulge in promiscuous relations and give birth to illegitimate children who, as criminals, become a menace to peace and security in the society. Some women abide in nudist colonies and degrade themselves to the level of animals. They sell themselves for naked shows in theatres and cinemas and for advertisements and strip themselves of their dignity and self-reverence and become a prey to the exploiters who make illegitimate wealth through such women and the governments of their countries do not implement God's divine commandments to enhance the dignity of women and to elevate them to a worthy position in Paradise, but instead the governments take severe action against well-dressed,

fully covered women so as to encourage nudism and sexuality and obedience to Satan. A woman wearing a scarf was stabbed to death with a knife in the presence of the police in a court of justice in Germany. Is it not extremely shameful? Governments should take care of respect for women by obedience to God.

The policy of "live and let live" or toleration is far better than compulsion for all women to dress alike. This world is not a place for compulsion but a place for test and trial with freewill to obey God or to obey satanic ruler. God gives a long rope, a very long rope before punishment. God has promised compensation with justice on the Day of Recompense. He destroyed the entire nations for disobeying his messengers. Nah, Lot, Ṣāliḥ and others, peace be upon them all.

In the USA, there is no malice against women who dress themselves like the best lady in the world Fāṭimah ('a). Some countries in Europe should also give up their prejudice against veil and scarf. Disobedience to God is most contemptible and shameful. Those who disobey God, if they escape punishment here, shall definitely be punished in the Hereafter if they do not repent and seek forgiveness from God and follow His commandments and prohibitions. Hope in God's forgiveness should not exceed fear of His punishment.

(32) After the demise of the holy Messenger (ṣ), Lady Fāṭimah ('a) said,

> So many calamities had fallen on me that if they were to fall on days it would turn into nights.

Lady Fāṭimah ('a) was intensely grieved at the death of her affectionate father. She used to weep loudly for him in a house made for this purpose and so called *Bayt al-Aḥzān* (house of grief).

The Holy Prophet Muḥammad (ṣ) loved and respected his daughter Fāṭimah and used to stand up in respect for her whenever she would visit him to teach the ignorant people how to respect women. However, the hypocrites who claimed having converted to Islam and loved only this world treated her with utmost disrespect after her father's death. The Holy Prophet (ṣ) used to call her: *ummu-abīhā*, meaning: *m*other of her father, and he also said, "***May your father lay down his life for you!***"

It was a great calamity for Lady Fāṭimah ('a) when Imam `Alī ('a), whom she loved and served with all devotion, was denied and deprived of his right of leadership of the Muslim community, in spite of his exquisite excellences and appointment by God as the successor to the Holy Messenger (ṣ) on many different occasions, such as on the major congregation of Muslims at a place called Ghadīr Khumm, and when he frequently declared his famous words, compiled in a tradition known as *ḥadīth al-Thaqalayn*.

Lady Fāṭimah ('a) sacrificed her life in defending the RIGHT of Imam `Alī ('a); hence, she was regarded as a model by all Imams who said, "***We are guiding authorities appointed by God for all people, and our mother Fāṭimah is His guiding authority for us.***"

Ḥadīth al-Thaqalayn is recorded in many reliable books of Muslims as follows:

The Holy Messenger (ṣ) has said:

"O people! I am leaving two weighty treasures for you: the Book of God and my progeny, the Ahl al-Bayt. Those who follow them shall never go astray, since these two (i.e. the Holy Qur'ān and the Imams) shall never separate from one another until they join me at the Kawthar Pond (a fountain in Heaven)."

Lady Fāṭimah ('a) was extremely sorrowful when the usurpers did not follow this Prophetic instruction. Those Muslims who follow only one of these two precious treasures will go astray, because: (1) the Book of God is silent and it can be misinterpreted by anyone to suit his worldly aspirations and mislead others and usurp the rights of the Ahl al-Bayt, who are the Talking Book of God, the best and the perfect teachers and embodiment of the Holy Qur'ān. The Ahl al-Bayt are the best followers of the traditions of the best Messenger of God. Those who follow the traditions of people who are inferior to the best messenger are definitely inferior to the Ahl al-Bayt and have gone astray. So, all Muslims should follow both the Holy Qur'ān and the immaculate members of the Holy Prophet's family.

This temporal world is a place of test and trial for eternal reward or punishment on the Day of Recompense. Great spiritual personalities have to face great troubles here to reap great rewards in the Hereafter. Imam al-Sajjād ('a) prayed to God that he should be compensated for all his good deeds not here but in the Hereafter as the reward there is everlasting. It should be noted that nonbelievers are compensated for their good deeds by God here in this world,

but punished eternally in the Hereafter for disbelief, polytheism and sins. Therefore, no wonder that Lady Fāṭimah ('a) had faced so many calamities in this world like the Messengers and the Imams ('a).

Lady Fāṭimah ('a) could hardly survive for seventy-five to ninety-five days after the sad demise of her father, the Holy Prophet Muḥammad (ṣ). She faced all atrocities bravely in love of Imam `Alī ('a). All men and women are put to test and trial by God and those who follow Lady Fāṭimah ('a) as their model shall win God's mercy, whereas those who follow or agree with her enemies for the sake of worldly gains in this short span of life shall relish pain and punishment eternally in the Hereafter.

Lady Fāṭimah ('a) abstained from speaking to those who had enmity with her and were responsible for all her atrocities. She told Imam `Alī ('a) that none of them should attend her funeral and that she should be interred during night.

(33) Once, a woman asked Lady Fāṭimah ('a) ten questions for religious guidance of her mother. She was given answers to all her questions. Then, she was reluctant to ask more questions so as not to make Lady Fāṭimah (`a) tired. But Lady Fāṭimah (`a) told her:

> I will be rewarded by God much more than the worth of pearls that would fill the space between the earth and the sky for answering your questions, so obviously it will not be tiresome for me to reply to your questions; so, please do not hesitate.

(34) Imam Ḥasan ('a) has narrated: I have seen my mother Fāṭimah (`a) saying prayers all the night of Thursday

standing, bowing and prostrating in ṣalāt until the dawn of Friday morning, and I heard her supplication for faithful men and women by their names. She prayed for them extremely... but she did not ask anything for herself from God. I asked her, "O Mother! Why did you not ask anything for yourself as for others?"

She answered,

> Son! Neighbors come first and our household comes next.

Lady Fāṭimah (`a) was the best lady in the world. No woman excelled her in sincere devotion to God. God was so pleased with her that the angel of revelation, Gabriel, was sent to her to reveal all important events that would take place up to Doomsday, and Imam `Alī ('a) used to write it down. These dictations are known as *Ṣaḥīfat Fāṭimah*.

Imam Khomeini has pointed out that the greatest excellence of Lady Fāṭimah is her *Ṣaḥīfah*, as the angel Gabriel was not sent for all 124000 divine prophets. The Heavenly Books, the papers of Prophet Abraham, the Torah revealed to Prophet Moses, the Psalms revealed to Prophet David, the Gospel revealed to Prophet Jesus and the Holy Qur'ān revealed to the Holy Prophet Muḥammad (ṣ) were all revealed by God to the best person of his time through the angel of revelation, Gabriel. These Heavenly Books contained God's commandments to suit their times, but were finalized in Islam as the everlasting religion from God for peace and guidance of all mankind, whereas *Ṣaḥīfat Fāṭimah* was for her information to alleviate her grief at the death of her beloved father. *Ṣaḥīfat Fāṭimah* was passed from Fāṭimah and `Alī to all the divinely appointed Imams from

her progeny and now it is possessed by the twelfth Imam, Mahdī ('a)

(35) Lady Fāṭimah (`a) is reported to have said to Imam `Alī ('a):

> O Abu'l-Ḥasan, God created my light and it glorified God, then God placed it in one of the trees in Heaven. When my father Muḥammad entered Heaven, he ate fresh fruit from that tree by the will of God. Thereby my light was conveyed into his body. Then my light was transferred into the womb of my mother Khadījah. I am that light.

Lady Fāṭimah (`a) was the only daughter born to Lady Khadījah ('a) after the Night Ascension (*mi`rāj*) of the Holy Messenger.

Importance of Lady Fāṭimah (`a) is like the Grand Night (*laylat al-qadr*), the best night throughout the year. God changes the destinies of persons for every following year according to their deeds on this most worthy night. People who sincerely love and had cognizance of Lady Fāṭimah (`a) in reality benefit from the Night of Destiny in the month of Ramaḍān.

When Ibrāhīm, the son of the Holy Prophet Muḥammad (ṣ) died, the Holy Prophet was addressed as *abtar* by his enemy. This word means: without posterity. However, God blessed the Holy Prophet Muḥammad (ṣ) with a daughter; namely, Lady Fāṭimah (`a), to make his posterity last up to the end of the world. Moreover, all Imams were destined in the lineage of the Holy Prophet Muḥammad (ṣ) through his daughter

Fāṭimah ('a) and Imam `Alī ('a) up to Imam Mahdī ('a), the savior of humanity, who shall establish the universal kingdom of justice on earth. So, God has said in the Holy Qur'ān: "***(O Muḥammad), It is your enemy who shall be without posterity.*** (108/3)"

Hence, the Holy Prophet's only daughter, Lady Fāṭimah ('a) is a source of abundance of virtues; i.e. Kawthar, a perennial fountain in Heaven.

(36) The Holy Messenger (ṣ) saw Fāṭimah ('a) wearing a very simple dress and rotating a stone grinder with one hand and feeding milk to her baby held in her lap. Beholding this, tears rolled down his eyes and he said, "My beloved daughter! By tasting hardships and bitterness in this world, you will procure sweetness of blessings in the Hereafter." Lady Fāṭimah (`a) said:

> O Messenger of God! I thank God for His blessings.

Then, this Qur'ānic verse was revealed:

"***God will grant you so much in the Hereafter that you will be gratified.***" (93/5)

This holy Qur'ānic verse refers to the right of intercession granted by Almighty Allah to the Holy Prophet Muḥammad (ṣ) and his Household, the Ahl al-Bayt ('a) on the Judgment Day. No one can intercede for anyone except by God's permission. This meaning is verified in the Holy Qur'ān, 2/255 (*āyat al-kursī*).

The best intercessors on the Judgment Day are the Fourteen Infallibles, as mentioned in the famous *al-Ziyārah al-Jāmi`ah al-Kabīrah* ascribed to Imam `Alī al-Hādī ('a):

"O my God! If I had found intercessors nearer to You than Muḥammad and his virtuous Ahl al-Bayt, the immaculate Imams, I would have sought their intercession. Hence, for the rights which You have made incumbent upon Yourself for their sake, I request You to include me among those who have their cognizance as well as cognizance of their Rights and in the group of those who are blessed by their intercession. Indeed, You are the Most Merciful of all."

(37) Silence is gold, where speech is silver.

When the Holy Messenger (ṣ) asked his daughter Fāṭimah (`a) about her marriage with Imam `Alī ('a), she kept silent. So, the Holy Prophet declared: "*Allāhu-Akbar* (God is the Greatest)! Her silence is her approval," as witnessed by her countenance. An angel informed the Holy Prophet that Lady Fāṭimah (`a) has been married in heaven to `Alī ('a), and God has destined their marriage to be celebrated on earth.

God has said, "If Fāṭimah was not in My Mind, I would not have created both of you; (i.e. Muḥammad and `Alī).

God has destined His guidance to be continued up to Doomsday by the sinless Imams from the progeny of Lady Fāṭimah (`a), the only surviving daughter of His last and best messenger, Muḥammad (ṣ) who celebrated the marriage of Fāṭimah (`a), the best woman on earth, with `Alī ('a), the best man on earth, in compliance with God's order through the angel of revelation, Gabriel.

Previously, some companions and wealthy persons had requested for marrying Fāṭimah (`a), but the Holy Messenger rejected them, saying, "Do you want to impose marriage because of wealth? I am waiting for God's command in this regard." Then, it was seen that a star from heaven lit the house of `Alī ('a).

Women should always give preference to good character and not wealth when making a decision for marriage.

(38) In the beginning of her life with Imam `Alī ('a), Lady Fāṭimah's domestic work was divided between them by the Holy Messenger (ṣ), who said, "All work outside the house may be performed by `Alī, and inside the house by Fāṭimah."

On hearing this, Lady Fāṭimah (`a) said,

> God knows how much I was delighted by this division of work, for I do not have to see non-relative men.

Some people think that family life is a great responsibility for women, because housekeeping, cooking and bringing up worthy children is a fulltime job for mothers. So, Muslim women should be contented by keeping themselves devoted to the family, thus economic problems may be solved as well as piety may be maintained in a society when all outdoor works are performed by men only. They say, "If enormous budgets for war are diverted for peace and men are paid enough to maintain their wives and families at home, then all women would be free to manage their homes only and unemployment problem for men and economic crisis may exist no more."

(39) Lady Fāṭimah (`a) gave her new shirt, purchased for her marriage by her father the Holy Prophet Muḥammad (ṣ), to one who was in dire need of it. She preferred to keep her old shirt for herself rather than give it as charity, bearing the following holy Qur'ānic verse in mind:

"***You can never attain excellence until you spend out of what you hold dear for yourself.*** (3/92)"

Fāṭimah's performance was more eloquent than words.

People generally give away their old or worn out clothing or other things to beggars or welfare organizations to please God. But Fāṭimah (`a) was a model for all ladies and an embodiment of the Holy Qur'ān, when she gave away her marriage shirt in charity which pleased Allah so much that at the same night, the archangel Gabriel was sent with a glittering heavenly shirt from Paradise for her marriage.

(40) Lady Fāṭimah (`a), in order to gladden Imam Ḥasan and Imam Ḥusayn, told them that tomorrow new clothes would be brought for the `Īd festival. The next day, an angel disguised as a tailor brought two new dresses, the green one for Imam Ḥasan and the red one for Imam Ḥusayn, from Heaven. Lady Fāṭimah (`a) was the best and the most truthful lady on earth, and God was pleased to prove her words for her children as true. The Holy Qur'ān testifies that the Ahl al-Bayt are immaculate and truthful in the following holy verse:

"***Indeed, Allah desires to keep all physical and spiritual pollution away from you, O people of the house, and to purify you a thorough purification***. (33/33)"

People of the house of the Holy Prophet Muḥammad (ṣ) are exclusively Fāṭimah, `Alī, Ḥasan and Ḥusayn, peace be upon them all, and not the wives of the Holy Messenger, as testified by the Holy Messenger on several occasions. Otherwise, the feminine pronoun in this piece of the holy verse would have been used instead of the masculine one.

The Holy Messenger has said, "Whoever visits my tomb at al-Madīnah after my death is like one who has come to meet me in my lifetime; and whoever visits Fāṭimah is like one who has met me. One who visits the tomb of `Alī is like one who has visited Fāṭimah; and one who visits the tomb of Ḥasan and Ḥusayn is like one who has met `Alī; and one who visits the tomb of any Imam from the progeny of Ḥusayn is like the one who has met Ḥasan and Ḥusayn.

Within the etiquettes of visiting the tombs of the Holy Infallibles, certain forms should be recited thereat. These forms are known as ziyārah. These forms should be recited with love and cognizance of the excellence of the Holy Prophet and the sinless Imams who were martyred. Martyrs are alive and the reply to the greetings said to them. One can feel so by realizing the grace showered.

Imam al-Riḍā ('a) is reported to have said, "When God revealed this verse: '***And give to the relatives their due right,***' (17/26), the Holy Prophet (ṣ) said to Fāṭimah (`a), 'This, Fadak (a garden), I have given by the command of God to you for your children's subsistence.'"

Fadak was an extensive farmland with garden and had good income. It was acquired without war or rather presented to the Holy Prophet by a Jewish tribe to ensure their security and peace. Abū-Bakr grabbed this property from Lady Fāṭimah (`a) after the death of the Holy Prophet, claiming that the Prophet had said, '*After my death, this land is property of all Muslims.*' Abū-Bakr had no witnesses to prove his claim. Therefore, devotees of Lady Fāṭimah call him and his supporters as usurpers. Lady Fāṭimah (`a) made a prudent speech in the Holy Prophet's Mosque (*al-masjid*

al-nabawī) from behind a curtain, and all believers were moved to tears by her mourning. They were convinced with her sagacious arguments based on the Holy Qur'ān. Abū-Bakr was puzzled and he gave irrelevant replies and even deprived Ummu-Salamah, one of the devout wives of the Holy Prophet, of her stipend for a year because of supporting Lady Fāṭimah ('a). Abū-Bakr was told, "If you give back Fadak to Fāṭimah, she will claim the Right of `Alī to the leadership of the Muslim community (*khilāfah*). Then, the tribe of Muḥammad will rule over all other tribes."

However, Fadak was returned many times to the descendants of Lady Fāṭimah ('a) by some rulers who considered Abū-Bakr as usurper, and Fadak was taken back by some other rulers who cared only for this world and were indifferent for their Hereafter.

If the divinely appointed Imams were not deprived of their right of succeeding the Holy Prophet by selfish motives and love for power by the usurpers, true Islam would have prevailed with justice and peace all over the world.

However, when the respite for Satan and the usurpers is over, God will fulfill His promise to send the last Imam Mahdī and Prophet Jesus to establish His kingdom of justice all over the world.

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بسم الله الرحمن الرحيم

IN THE NAME OF ALLAH,
THE MOST BENEFICENT, THE MERCIFUL

PREFACE

The title of these booklets "*Kalāmukum Nūr*" is selected from *al-Ziyārah al-Jāmi`ah al-Kabīrah* ascribed to Imam `Alī al-Naqī (`a). "***Kalāmukum Nūr***" will illuminate human mind all over the globe and the resulting cultural globalization will lead to peace, justice and amity between all nations with due honor for human rights.

A few sayings and narrations of the immaculate guiding authorities have been translated by Sayyid Zainul-`Ābidīn Razavi who has written explanatory notes as well, especially for foreigners who like to learn or embrace Islam. The translator had his education up to MSc. (Chemical Technology) as well as industrial training in UK for two years and in France for ten months. He was recommended by the Iranian Ambassador in India for employment in Iran as he had twenty years experience in research and cellulosic industries.

Mr. S. Z. `Ābidīn obtained Iranian nationality with his ancestral family name Razavi after migrating to Iran. He served in different Iranian organizations. He edited books in English for Islamic propagation organization and for `Allāmah Nūrī. He was a state guest at international *sharī`ah* conference in Pakistan where he made a speech on Islamic laws.

All those who have helped with suggestions, editing, typing, printing and publishing of these booklets will

definitely be rewarded by God, the Beneficent, the Merciful, in this world here and in the Hereafter. For ease of distribution on the occasions of birth, demise or martyrdom of the fourteen guiding lights, "*Kalāmukum Nūr*" is printed as separate booklets and those who are interested in publishing these booklets as such or after translation into other languages for illuminating all the world with these words of wisdom will be regarded by God as assistants and lovers of the Imam of the Present Age, Imam al-Mahdī ('a).

To err is human and to forgive divine, therefore for next edition all suggestions are welcome with gratefulness by the author.

Abed.razavi786@gmail.com

SHORT INTRODUCTION TO IMAM AL-ḤASAN

Name: Al-Ḥasan.

Title: Al-Mujtabā, al-Sibṭ al-Akbar.

Byname: Abū-Muḥammad

Father: `Alī ibn Abī-Ṭālib.

Mother: Fāṭimah the daughter of the Holy Prophet Muḥammad (ṣ).

Date of birth: 15th of Ramaḍān, 3 A.H

Place of birth: Al-Madīnah al-Munawwarah.

Period of Imamate: 10 years (40 to 50 A.H)

Period of caliphate: 6 months.

Age: 47 years (7 years with the Holy Prophet Muḥammad; 30 years with Imam `Alī; 10 years as Imam).

Date of Martyrdom: 28th of Ṣafar, 50 A.H (poisoned by his wife Ju`dah).

Shrine/cemetery: Al-Baqī` Cemetery, al-Madīnah.

Imam al-Ḥasan (`a) was the eldest grandson of the Holy Prophet Muḥammad (ṣ), who declared that Imam al-Ḥasan and Imam al-Ḥusayn are the two chiefs of the youth of Paradise.

After the martyrdom of Imam `Alī (`a), who was falsely accused by Mu`āwiyah for murder of `Uthmān ibn `Affān,

Imam al-Ḥasan (`a) succeeded him as the divinely appointed Imam and caliph. Mu`āwiyah continued his rebellion as with `Alī (`a) and purchased the mercenary officers of Imam al-Ḥasan's army with bribes and promises. Under such circumstances, the best choice for Imam al-Ḥasan (`a) was to dictate his terms for a peace treaty to save true Islam, by giving up worldly power, but retaining the divine Imamate. The divinely commissioned Imams, like Imam al-Ḥasan, should continue for human guidance up to Doomsday. The divine rank of Imamate is holy and sacred and not transferable to a non-Imam.

Some people misconceive this peace treaty as allegiance to Mu`āwiyah, but peace treaty differs from allegiance; e.g. the peace treaty of al-Ḥudaibyah, signed by the Holy Prophet with the polytheists of Quraysh, was not at all allegiance of him to the idolaters. Similarly, Imam al-Ḥasan's peace treaty was not at all allegiance to Mu`āwiyah, who is denounced by God as the cursed tree in the Qur'ān (17/60).

The conditions of the peace treaty to which Mu`āwiyah agreed were such as that Mu`āwiyah should not be called *amīr al-mu'minīn*, which was the title of Imam `Alī (`a), and that Mu`āwiyah should have no right to appoint his successor.

However, the people of that time failed in their test by God because they supported Mu`āwiyah instead of Imam al-Ḥasan (`a), the chief of the youth of Paradise.

At last, Mu`āwiyah instigated Ju`dah, the daughter of al-Ash`ath ibn Qays, to poison Imam al-Ḥasan (`a) and induced her to marry his son Yazīd appointed by him as heir for caliphate. This was a breach of the conditions of the peace treaty to deprive Imam Husain (`a) of rulership

over the Muslim community. Mu`āwiyah also breached a number of other conditions in the peace treaty.

The peace treaty of Imam al-Ḥasan (`a) and the battle of Karbalā' of Imam al-Ḥusayn (`a) were both for one and the same purpose, i.e. to prevent the true Islam revealed to the Holy Prophet Muḥammad (ṣ) from being nipped in the bud.

There are a number of sects in Islam, but the original true Islam is that which is practiced by the Holy Prophet (ṣ) and the Ahl al-Bayt; the sinless Imams up to the twelfth Imam Mahdī (`a), the promised savior, and their lovers and followers.

Imam al-Ḥasan (`a) taught us that peace is better than war, if not imposed; and when one is forced to choose between two evils (example, between peace treaty with enemy and destruction of true Islam), his choice should be that which is least harmful.

SAYINGS OF IMAM AL-ḤASAN (`A)

(1) WISDOM

Wisdom is capable of making a person comprehend the welfare of both the worlds.[1]

(2) ZENITH OF WISDOM

The zenith of wisdom is good conduct and good relations with people.[2]

(3) TRUE FRATERNITY

Fraternity (brotherhood) is to be faithful both in hardships and in comfort.[3]

(4) LACKING SENSE OF RELIGIOUSNESS

One without religion lacks sense of shame. One who lacks wisdom has no politeness. One who lacks courage has no personality.

The Imam was asked to clarify the meaning of *personality*; so, he replied,

> Having personality stands for safeguarding religion, self-respect, gentleness in behavior, and steadfastness in beneficence.[4]

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(1) `Allāmah al-Majlisī, *Biḥār al-Anwār* 78/111.
(2) *Ibid.*
(3) *Ibid.* 114.
(4) Al-Arbalī, *Kashf al-Ghummah* 2/197.

Ḥāfiẓ, the famous poet of Shiraz, has composed:

Comfort in both the worlds lies in comprehension of two statements: Please your friends with personality, and treat your foes with courtesy.

Here, courtesy stands for politeness with due regard to human rights.

(5) DISTANCE BETWEEN TRUTH AND FALSEHOOD

Truth and falsehood are four fingers apart. What you see with your eyes is true; whereas your ears hear so many false things.[1]

(6) CONSULTATION

A nation that relies on consultation is guided towards progress.[2]

Consultation does not mean that one should accept the opinion of others for making a proper and prudent decision. There may be sincere but conflicting opinions. Sometimes, opinion of a single person could be correct, whereas majority of opinions may be wrong. All decisions are open to judgment by God on the Day of Judgment.

(7) MATERIAL AND SPIRITUAL FOOD

I wonder that people take care in choice of food for their bodies, but do not take care about spiritual food for their soul. People protect their stomach from harmful food, but they do not care if evil thoughts corrupt their mind.[3]

One who lacks spirituality is considered dead, because in spite of human intelligence, he degrades himself to the

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(1) Ibn Shu`bah al-Ḥarrānī, *Tuḥaf al-`Uqūl* 229.
(2) *Ibid.* 233.
(3) Shaykh al-Qummī, *Safīnat al-Biḥār* 2/84.

level of animals and even becomes worse than ferocious beasts.

One who purifies his soul succeeds in this world and the Hereafter. A good soul needs a healthy body as well. One should pray to God for health of both body and soul.

(8) MORALITY

Life is sweetest with good manners and morality.[1]

(9) LOVE FOR THE AHL AL-BAYT

Love and obey God; this means you love us (the Ahl al-Bayt). If you disobey God by committing sins and crimes, this means that you have enmity with us. By God! I am afraid that relatives of Muḥammad (ṣ) and his posterity will be punished twice as much as others and I hope the virtuous ones from us will be rewarded twice as much as others.[2]

(10) CREATION OF THE AHL AL-BAYT

The Messenger of God has said: I am created from the Light of the Mighty and Majestic God, and my Household are created from my light.[3]

Light (like knowledge) is for guidance in darkness of ignorance. Knowledge of all mankind accumulated from Adam to the present day and in future will be equal to 1/infinity of God's knowledge. The heavenly books of God, e.g. Torah, Bible, and Qur'ān are also light of God, but they do not contain all knowledge of God. God's knowledge or light can never be encompassed.

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(1) *Rawḍat al-Biḥār* 2/111.
(2) Al-Tustarī, *Iḥqāq al-Ḥaqq* 11/231.
(3) *Biḥār al-Anwār* 6/75.

The statement of Imam `Alī (`a) in *Du`ā' al-Jawshan al-Kabīr*: "No light is like God's Light" explains the above narration as the light of the Creator existed from eternity and none of the creations existed like God, the primal existence from eternity.

(II) MARRIAGE

Imam al-Ḥasan (`a) was asked, "I have a daughter; to whom shall I marry her?"

The Imam answered,

> Marry her to a person who is pious and possessed of faith, because such a person, when loving, will regard her with respect, but when he is annoyed, he will not be tyrannical.[1]

It is related that a student, while performing the ritual ablution, saw an apple floating on water in a stream flowing towards him. He was hungry; so, he picked it up and ate it. Then, he doubted whether he had eaten something that was not lawful for him to eat; therefore, to purify himself he wanted to pay the price of that apple to the owner of the apple garden, whom he managed to find out and enquired the price of that apple. The owner said, "I am pleased that you have eaten it and need not pay anything for it." Yet, the student insisted on paying its price. The owner assessed the sincerity of that student and said, "I see you are bent upon paying for that apple, I will demand a very dear price for it, I have a daughter who is dumb, deaf, blind, lame and ugly. You should marry her."

The student was puzzled; he wondered who he would marry such a girl. So, he asked for a day's respite to think over. He pondered over this problem and God blessed him to

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(1) *Al-Ḥadīth* 1/26.

reach a good conclusion. The next day, he said to the father of that girl, "You have brought up your daughter for so many years with love and affection, as she is a blessing from God. She has the right to live and to marry as well. I will serve her for her entire lifetime, honoring human rights and thereby please God. I accept your proposal which is not at all dear, but worth the apple I have eaten."

Soon, the marriage was arranged so as not to burden the student; but when he met his bride for the first time, he refused to marry her because she was neither dumb nor deaf nor blind nor lame; rather, she was pretty. The student thought that the bride was not that daughter as described by her father. Then, the father said, "I have not told you a lie." He explained that she is dumb, because she is neither garrulous nor does she backbite nor scold nor falsely accuse anyone. She is deaf because she turns a deaf ear to slander and nonsense. She is blind as she turns a blind eye towards men that are not lawful for her to see. She is lame as she has not stepped out of my house into any evil place or bad company. She is ugly as compared to the paradisiacal women and fairies. Then their marriage was celebrated without any pomp. It is piety and firmness of faith of the student that attracted his father-in- law and blessed him with a good wife.

Ju`dah, the wife of Imam al-Ḥasan, was not firm in her faith and was easily deceived to poison the best person of her time. Because of this treachery, it is said 'frailty! Thy name is woman.'

(12) MEETING THE BROTHERS-IN-FAITH

When you meet a brother-in-faith, kiss the spot of light in his forehead.[1]

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(1) *Tuḥaf al-`Uqūl* 236.

Imam al-Riḍā (`a) has said that mothers may kiss the lips of their children; sisters should kiss the cheeks. The Imams and religious leaders may be kissed on the forehead between their eyes.

Kissing and shaking hands with unrelated women is not an Islamic etiquette. Women who like to avoid being punished in the Hereafter should not give any chance of pollution of a pious society and thereby please God by honoring His divine laws.

(13) MUNIFICENCE

Imam al-Ḥasan (`a) was asked to define munificence. So, he replied,

> Munificence is to grant before being asked for a thing.[1]

(14) COWARDICE

When he was asked to define cowardice, the Imam (`a) replied,

> Cowardice is to be valiant against friends and to flee from foes.[2]

You cannot avoid evil by running away from it, but by going to meet it.

(15) SELF-CONCEIT

> Self-conceit is an obstacle between you and admonition.[3]

(16) ADDICTION TO HABITS

> Habits are destructive; when a person gets addicted to something bad in privacy or openly, he shall ultimately be ashamed of himself in the sight of all.[4]

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(1) *Tuḥaf al-`Uqūl* 225.
(2) *Ibid.*
(3) *Biḥār al-Anwār* 78/109.
(4) *Majmū`at Warrām* 2/113.

Habits are easy to make but difficult to break.

(17) THE BEST WEALTH

Contentment is the best wealth, and bowing down and stooping for others (not God) is the worst poverty.[1]

(18) INVESTIGATING THE FRIEND

Do not befriend anyone until you know him well.[2]

Adversity is the touchstone of friendship. One thousand friends are few and one enemy is too many. It is better to be alone than with bad friends. Society moulds a man. A person is known by the company he keeps. If one's friends are good, he will also be good, but if a person mixes with bad people intending to reform them, he should be judged in accordance with his intention and not by his company.

(19) CHARACTERISTICS OF GOOD FRIEND

Imam al-Ḥasan (`a) has described a good friend as having the following characteristics:

(1) He regarded this world as trifling, and that is what made him eminent in my eyes.

(2) He must not be domineered by ignorance.

(3) He must never hope to benefit from unreliable persons.

(4) He must never complain nor lose his temper.

(5) He is mostly silent, but when he talks, he seems to be the best speaker.

(6) In spite of his weakness, when necessary (e.g. jihad) he is like a ferocious lion.

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(1) *Biḥār al-Anwār* 78/113.
(2) *Tuḥaf al-`Uqūl* 233.

(7) Amongst the learned, he is mostly a listener. Others can prevail over him in speech, but not in silence.

(8) He must never preach what he does not perform himself, but he performs what he never speaks of.

(9) In making a choice between two things that he does not recognize the better, he must choose what pleases God more than what pleases him

(10) He does not blame or denounce any one for not performing such affairs wherein they could find an excuse.[1]

(20) THE BEST EYES, EARS, AND HEALTH

The eye that perceives most observes virtues of others; and the ear that hears most hears good advice and is benefited from it; and the healthiest heart is never corrupted with doubt and suspicion.[2]

(21) INGRATITUDE

One who does not thank for blessings is base and low.[3]

Thanks for blessings increases God's blessings many times, and denial of blessings results in loss of all blessings.

(22) MAGNANIMITY

Magnanimity is to be open-handed and generous both in prosperity and adversity.[4]

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(1) *Tuḥaf al-`Uqūl* 233.
(2) *Tuḥaf al-`Uqūl* 235.
(3) *Tuḥaf al-`Uqūl* 233.
(4) Chehel Sokhan.

(23) THE RUINING QUALITIES

Three qualities which ruin a people are pride, avarice and prejudice. Pride is the destroyer of religion. Iblīs (Satan) was destroyed because of pride. Avarice is enemy of soul. Adam was removed from paradise because of avarice. Prejudice leads to all evils. Cain killed Able because of prejudice.[1]

(24) PIETY

I recommend to you piety, fear of God and persistence in thinking, as thinking is the father and mother of all virtues.

Thinking provides life to a wise heart.[2]

(25) PATIENCE

The vice-free virtue is to thank (God) and act patiently in troubles.[3]

(26) CHASTITY

Chasteness does not reduce sustenance of a person; and avarice does not increase his sustenance.[4]

(27) SUPERERGATORY AND COMPULSORY

Give up supererogatory duties when they are detrimental to compulsory duties.[5]

Imam al-Ḥasan (`a) called his children and his brother's children and said to them:

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(1) *Biḥār al-Anwār* 78/111.
(2) *Majmū`at Warrām* 1/52.
(3) *Tuḥaf al-`Uqūl* 234.
(4) *Tuḥaf al-`Uqūl* 233.
(5) *Biḥār al-Anwār* 78/109.

All of you in this gathering are children today, and I hope you will be grown up adults tomorrow; so, try to acquire knowledge; and those of you who do not have good memory should write down their lessons and keep them safe in their houses for referring to them when necessary.[1]

(28) STUPIDITY

Stupidity means to follow the low and mean person and to be in company of the strayed.

An imbecile or stupid is lavish in his wealth and is heedless about his honor and is silent when scolded or abused.[2]

(29) LEGAL AND ILLEGAL POSSESSIONS

Be aware that you are accountable for your legitimate possessions and will be punished for illegitimate possessions, and for possessions whose legitimacy is doubtful, you will face wrath of God. Consider this world as a dead body; so, use it to suffice your needs, if legitimate you are blameless, and if illegitimate you will not be accountable for it.[3]

(30) SUSTENANCE OF GOD

All praise be to God, Who listens to everyone who speaks to Him. And whoever is silent, He knows all that is in his heart. He is responsible for sustenance of the alive and one who dies returns to Him.[4]

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(1) *Al-Ḥadīth* 3/102.
(2) *Biḥār al-Anwār* 78/115.
(3) *Biḥār al-Anwār* 44/139.
(4) *Biḥār al-Anwār* 78/112.

Prophet Moses (`a) was asked by God to break a rock. When he broke the rock, he saw a cavity and a living worm therein. God told him that the worm was provided with sustenance even inside that rock.

Shaddād, a great king, ordered for building a beautiful palace to resemble Paradise. When this building was completed and he wanted to enter it, a mosquito entered his nose and killed him by the command of God. What a pity! A mosquito obeys God but Shaddād was disobedient to God!

If kings and the rich people distribute their wealth as instructed by God, no person will starve. God sends rain to provide food for all and to prevent famine. God sends His messengers to convey His commandments for equitable distribution of wealth, but the rich accumulate wealth and hoard grains and food stuffs to create shortage and thereby cause inflation and make more profits. The rich should consider themselves as trustees of God for distribution of wealth, to eradicate poverty.

If wealth is distributed voluntarily by the rich, this will be well and good; otherwise, revolutions take place, such as Renaissance in France, revolution in America by Abraham Lincoln, communism in Russia and China, revolution in Iran by Imam Khomeini and the revolutions in the Middle East.

Communism came into existence in Russia and China for equal distribution of wealth by the government but not on voluntary basis. That is the defect of communism, and also it is like dictatorship of a governing body and the masses are politically enslaved. The Holy Qur'ān states: "*God does not commit a particle weight of injustice.* (4/40)" All injustice and tyranny and oppression are because of men,

who are materialistic, conceited and disobedient to God as evident by tyranny in different part of the world.

God makes people rich or poor not as a favor or punishment, but to test the rich, how they spend their wealth, and to test the poor whether they become robbers and criminals in disobedience to God.

(31) IGNORANCE

No poverty matches ignorance.[1]

Ignorant masses are easily misled by hypocrites; therefore, acquisition of correct knowledge is extremely important for one and all. No one can expel poverty or lack of knowledge except the learned divine guides; i.e. the Holy Messengers and Imams and their true followers; the learned scholars.

(32) SPREAD OF KNOWLEDGE

Teach your knowledge to others and learn the knowledge of others, thus you will consolidate your own knowledge and will learn what you do not know.[2]

(33) READINESS FOR THE OTHER WORLD

A true believer equips himself in this world with provisions for the Hereafter, while a disbeliever is happy with temporal pleasures in this world.[3]

(34) FORBEARANCE

Forbearance is to suppress your anger and to control yourself.[4]

It is related that an ordinary person once said to a king,

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(1) *Biḥār al-Anwār* 78/111.
(2) *Biḥār al-Anwār* 78/111.
(3) *Biḥār al-Anwār* 78/112.
(4) *Tuḥaf al-`Uqūl* 225.

"You are slave of my servant, as anger is my slave and you are slave of anger."

(35) GRANTING RESPITE

Do not hasten to punish a sinner; give him a chance or respite to find out a way for apology.[1]

(36) ELEGANCE

Imam al-Ḥasan (`a) used to put on his best clothes for the ritual prayer. He was asked the reason for it. The Imam replied,

God is Elegant and He appreciates Elegance; therefore, I like to make myself elegant for God. It is God's command to be present in mosques with elegance.[2]

Places of worship like mosques, churches, synagogues, tombs etc. should be under the control of the worshippers of God and should be managed by world organizations of the respective religions and like embassies of different countries those building should not be regarded as part of that country. All governments throughout the world should refrain from political interference in religious affairs. The Baqī` Cemetery, al-Masjid al-Aqṣā in al-Quds, Barbari Mosque and mosques in Bahrain should be managed by world organizations representing the respective religions.

(37) VISITING MOSQUES

One who visits a mosque regularly, must derive seven benefits from it: (1) firm beliefs, (2) beneficial brotherhood, (3) versatile knowledge, (4) hope in mercy of God, (5) speeches which guide him, (6) sermons which prevent him from

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(1) *Biḥār al-Anwār* 78/113.
(2) *Tafsīr al-Burhān* 2/351.

evils, and (7) abstinence from sins because of shamefulness, owing to awe and fear of God, the Beneficent, the Most High.[1]

(38) DELAY

Delay and postponement should not precede a favor or a good turn, and it should not be followed by reminding that favor again and again.[2]

(39) FEAR OF THE HEREAFTER

Fear of the Hereafter disappears from the heart of a person who loves this world excessively.[3]

(40) REMEMBRANCE OF GOD

O people, he who advises for God's sake and betakes His sayings as guidance will surely be led to the most upright way and God will grant him success to the right guidance and will direct him to the best. The disciple of God is certainly secured and preserved while His enemy is surely fearful and disappointed. Be cautious of God by very much mention of Him, fear Him by means of God-fearing, and approach to Him through obedience to Him, for He is surely near and replying.[4]

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(1) *Tuḥaf al-`Uqūl* 235.
(2) *Biḥār al-Anwār* 78/113.
(3) *La'ālī al-Akhbār* 1/51.
(4) *Tuḥaf al-`Uqūl.*

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بسم الله الرحمن الرحيم

IN THE NAME OF ALLAH,
THE MOST BENEFICENT, THE MERCIFUL

PREFACE

The title of these booklets "*Kalāmukum Nūr*" is selected from *al-Ziyārah al-Jāmi`ah al-Kabīrah* ascribed to Imam `Alī al-Naqī (`a). "***Kalāmukum Nūr***" will illuminate human mind all over the globe and the resulting cultural globalization will lead to peace, justice and amity between all nations with due honor for human rights.

A few sayings and narrations of the immaculate guiding authorities have been translated by Sayyid Zainul-`Ābidīn Razavi who has written explanatory notes as well, especially for foreigners who like to learn or embrace Islam. The translator had his education up to MSc. (Chemical Technology) as well as industrial training in UK for two years and in France for ten months. He was recommended by the Iranian Ambassador in India for employment in Iran as he had twenty years experience in research and cellulosic industries.

Mr. S. Z. `Ābidīn obtained Iranian nationality with his ancestral family name Razavi after migrating to Iran. He served in different Iranian organizations. He edited books in English for Islamic propagation organization and for `Allāmah Nūrī. He was a state guest at international *sharī`ah* conference in Pakistan where he made a speech on Islamic laws.

All those who have helped with suggestions, editing, typing, printing and publishing of these booklets will definitely be rewarded by God, the Beneficent, the Merciful, in this world here and in the Hereafter. For ease of distribution on the occasions of birth, demise or martyrdom of the fourteen guiding lights, "*Kalāmukum Nūr*" is printed as separate booklets and those who are interested in publishing these booklets as such or after translation into other languages for illuminating all the world with these words of wisdom will be regarded by God as assistants and lovers of the Imam of the Present Age, Imam Mahdī ('a).

To err is human and to forgive divine, therefore for next edition all suggestions are welcome with gratefulness by the author.

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Religious and spiritual Guide

SHORT INTRODUCTION ABOUT IMAM ḤUSAYN

Name: Ḥusayn

Title: Sayyid al-Shuhadā'

Byname: Abū-`Abdullāh

Father's name: `Alī ibn Abī-Ṭālib

Mother's name: Fāṭimah the daughter of the Holy Prophet Muḥammad (ṣ)

Place of birth : Medina (Ḥijāz), Arabia

Date of birth: 3rd of Sha`bān, 4 A.H.

Date of Assuming Imamate: 50 A.H.

Period of Imamate: 11 years

Companions: 72 companions, all martyred in Karbalā', out of whom 18 were from his family.

Ruler/Usurper: Mu`āwiyah, Yazīd

Age: 57 years

Date of Martyrdom: 10th of Muḥarram, 61 A.H.

Place of Martyrdom: Karbalā'

Imam Ḥusayn (`a) is an eternal hero in the history of the world. Thousands of books have been written about him in the past by authors from different religions and countries.

Poets have also written elegies about his martyrdom as well as poems praising excellence of character of Imam Ḥusayn (`a).

The Almighty God has denounced the Umayyads in the Holy Qur'ān as the cursed tree (*al-Shajarah al-Mal`ūnah*; 17/ 60). So also did the Holy Prophet (ṣ) on many occasions.

The tragedy of Imam Ḥusayn (`a) in Karbalā' is remembered and mourned to this day as if he has been martyred recently. He is an excellent model for all people who like to attain perfection as human beings.

SAYINGS OF IMAM ḤUSAYN (`A) TO ILLUMINATE THE MIND

(1) Wisdom never attains perfection except by following the truth (i.e. obeying the commandments of God).

(2) One who loves you prevents you from all evils, while your enemy persuades you to commit wrong and evil.

(3) Act in this world like a person who knows that he will definitely be rewarded for good deeds and punished for sin and crimes.

(4) One who displeases God to please people, God leaves him to the people.

(5) Some people worship God coveting his rewards. This is worship of merchants. Some people worship God, fearing His punishments. This is worship of slaves. Some people worship God, thanking His blessings. This is worship of the free superior persons.

(6) Imam Ḥusayn (`a) was asked, "What is poverty?" He replied:

Poverty is avarice and despair.

"What is richness?" the Imam ('a) was further asked. He replied:

Richness is to be happy with what suffices you and to have few desires.

(7) One who accepts your gift has really helped you in attaining generosity.

(8) Whoever who removes troubles from a believer, God expels troubles from him in this world and in the Hereafter.

(9) Do not seek help from any person except one who is religious, generous, or of noble descent (parentage).

(10) He who is generous may attain greatness, and he who is a miser becomes miserable and contemptible.

(11) The most generous person is one who helps the despondent and who does not expect any help from others.

(12) Compete for virtuous deeds and hasten to seize opportunities for good deeds by the forelock.

(13) The most forgiving person is one who forgives in spite of his ability to punish, (or avenge).

(14) If you hear someone backbiting people, try to be unfamiliar to him.

Do not speak about your brother (in faith) behind his back except what you like to be spoken about you behind your back.

(15) Salaam (greeting) has seventy virtues, sixty nine of which are for the one who is first to greet, whereas only one award for the one who replies, (to the greeting).

Do not allow anyone to enter or to speak to you if he does not greet you or wish you salaam (i.e. good health from God).

A miser behaves miserly even in greeting (salaam) to others.

(16) O God, bless me with awe for Your majestic dignity, as if I am beholding You, and bless me with excellence through piety, and may Your decree benefit me and Your destiny gladden me so that I do not wish to hasten that which is delayed by You and do not wish to delay that which You wish to be hastened by me.

(17) What has he obtained who lost You, O God? And what has he lost who found You? One who is satisfied with anyone other than You, O God, has in reality dispossessed himself of everything?

(18) People are slaves of this world, and their religion is just like saliva or taste on their tongues. They revolve around religion as long as their materialistic needs are well provided; but when they face difficulties, tests and trials, very few people prove to be steadfast.

(19) Imam Ḥusayn (`a) was asked about the meaning of the word *ṣamad*. The Imam ('a) replied:

The Qur'ānic verses that follow the word *ṣamad* in Sūrah al-Tawḥīd explain its meaning. It thus means that nothing emerges from God nor God has emerged from anything and nothing is like unto Him; (i.e. nothing in the universe can match God Who is beyond all needs.)

(20) O God! When were You hidden that You need proof for Your existence? When were You distant that by reflection over your creations one may find access to You? Blind are those eyes which do not perceive You, O God, despite Your attention and care for them.

Eyes can never see God, but God is visible for our hearts and mind. God is nearer to us than our own self.

(21) O the One Whom no one knows how He (God) is except He Himself. O the One Whom no one knows what He (God) is except He Himself. O the One Whom no one understands except He (God) Himself.

God has infinite attributes and infinite knowledge. None of His creations, not even His messengers, Imams and angels, can comprehend God but little. Man's limited knowledge can never understand God, the Ingenious Creator of the entire Universe, Who will destroy the entire universe and create another greater universe after the Doomsday, if He wishes.

(22) God initiated commanding the good and forbidding the evil as a compulsory duty for us, as He knows that if these two duties are well performed and established, all other divine duties, be they difficult or easy, shall be well established as well; and this commandment and forbiddance shall invite people to Islam and secure the rights of the wronged people as well as arouse opposition against tyrants and transgressors.

(23) I do not see death except as a blessing and life with tyrants is but a severe torture.

Al-Qāsim, son of Imam Ḥasan (`a), when was asked about death, said: "Death is sweeter than honey for me."

Do you not see that right and truth are followed no more, and no one abstains from evil? Under such conditions, a faithful believer has the right to hasten towards Allah (so that his soul may rest in peace).

`Alī al-Akbar, son of Imam Ḥusayn (`a), was the first to lay down his life from the members of the Holy Prophet's

family during the Battle of al-Ṭaff in Karbalā'. He said to his father ('a), "When we are on the right, there is no fear from death."

(24) And you, people, are in great calamity, and the enemy has prevailed over you by occupying the position of the learned experts. I wish you could comprehend that because all affairs and commandments of God should be in the hands of the God-fearing learned experts who are trusted by God for declaring all that is religiously permitted and prohibited. You are deprived of this position and that position was seized from you by your enemy because you differed regarding the truth and because of your differences over the Holy Prophet's traditions in spite of clear and convincing proof.

(25) If you were patient in troubles, and if you had acted with endurance and sacrifice for assisting the cause of God's Divine Self, you would have had the authority for implementing the commandments of God in your own hands, you would have issued orders and all affairs would have been referred to you. However, you have entrusted authority to the tyrants in your own domain, and you have submitted the affairs of God into the hands of your enemy who acts with mistrust and suspicion and follows his own carnal desires and

temptations. Your fleeing from martyrdom and eternal blissful life in Paradise, and your attachment and fondness for this temporal life have made your enemies dominant over your affairs.

(26) O people! The Messenger of God has said, "A person who sees a tyrant ruler legalize what God has prohibited, break his covenant, contradict the ways and traditions of God's Messenger, commit sin, and oppress God's true servants; and yet that person does not oppose the tyrant ruler by speech or action, then God shall punish this person as same as He shall do with the tyrant ruler.

(27) I wage the imposed holy war (in defense) not because of my self-conceit and pride, nor to incite corruption or oppression; but for betterment of Muslims, the followers of my grandfather Muḥammad—may peace and blessings of God be upon him and his descendants. I aim at commanding virtues and prohibiting vices, and I love to follow the traditions and conduct of my grandfather Muḥammad and my father `Alī ibn Abī-Ṭālib.

Imam Ḥusayn (`a) aimed at bringing about a thought-provoking revolution against the tyrant rulers. He had solemnly promised to his grandfather the Holy Prophet Muḥammad (ṣ) that he would lay down his life and sacrifice everything to save true Islam. He awakened the people of his

time and displayed the way how to make Godly right victorious over evil might and exhibited how to combat to avoid contempt of allegiance to evil satanic usurpers. Imam Ḥusayn (`a) brought about a political and cultural revolution to last up to the time of the advent of Imam Mahdī ('a) and Prophet Jesus (`a) for establishing universal kingdom of God on earth based on teachings of God through all His divine messengers, especially the last one, the Holy Prophet Muḥammad (ṣ) through whom God pointed out deviations in the previous heavenly religions.

Justice of Imam `Alī (`a) may be judged from his statement: "If the entire world is given to me to pluck away a particle of oat from the mouth of an ant, I shall not commit this injustice."

However, there were intrigues and plots against the first Imam `Alī (`a) as well as the other divinely appointed Imams to deprive them of establishing the true Islam, similar to the previous heavenly religions which were deviated and split into sects by satanic forces. A true Jew and a true Christian is one who truly follows the original Old and New Testaments, especially the prophecy therein regarding the last Messenger of God. Whereupon Jews who had settled in Mecca and Medina awaiting to welcome the last Messenger, embraced Islam when they identified the Holy Prophet Muḥammad (ṣ) as the promised messenger (excepting those Jews who wanted to hold their posts as Jewish religious guides).

So, Imam Ḥusayn (`a) wanted Muslims to follow the true Islam, like his father `Alī (`a) and grandfather the Holy Prophet (ṣ) who were the models for all true Muslims (with no deviations). Imam Ḥusayn (`a) was a divine model for those who would free themselves from the bondage of the evil-whispering Satan, who inspires evil to both men and jinn.

(28) When Ummu-Salamah, a virtuous widow of the Holy Prophet (ṣ), narrated to Imam Ḥusayn (`a) that the Holy Prophet (ṣ) had said, "My beloved grandson, Ḥusayn, will be martyred at Karbalā' in Iraq," Imam Ḥusayn (`a) said to her,

> O mother! By God, I know this matter, and I am aware of all things. I know even the spot of my martyrdom. I willingly act in accordance with my God's commandment (i.e. with my own freewill).

Except for God, no one knows all things, but God informs about future events when asked by his divine guides. God can even change the entire future whenever He likes. The Holy Imams (`a) know that whatever God has decided is best for them.

How laughable it is to blame God for predestination of all sins and crimes which a person does by his own decision! Certainly, God knows whatever a person will do by his own choice, but God is not responsible for any sins and crimes committed by criminals by their own freewill. God never compels a person to commit sins and crimes although He has knowledge of every thing in advance. Hence, a person is justly rewarded ten times for his good deeds and punished for all his sins. Eternal Heaven is the reward for Imam Ḥusayn (`a) and all of the Holy Imams and for their loving followers, while eternal Hell is just and reasonable punishment for Yazīd and all satanic tyrants as well as their followers.

Here, a question arises: When God knows the result of all tests and trials of His messengers and Imams (`a), why does He test or examine all mankind?

To answer, the purpose of test and trial by God, in spite of His knowledge of the result in advance, is to make people use their minds and hearts to follow the right path of God's messengers and Imams and not to be blindly misguided by their satanic enemies into the fire of hell.

Imam Ḥusayn ('a) perpetuated true Islam by his martyrdom.

All Imams (`a) act according to God's will as an obligatory duty with their freewill, and entrust the result to God. They follow Godly politics based on truth without hypocrisy. They look down at acquiring political power through deception and crafty worldly politics. The crafty despotic rulers and usurpers and their supporters shall be fuel for Hell in the Hereafter. The Holy Imams do not build the edifice of divine religion on sand. God's pristine religion is based on truth and righteousness and not on deceit and fraud. Good means justify a good end; i.e. universal kingdom of justice of God.

(29) I have heard from my grandfather, the Messenger of God, that caliphate (i.e. the rule over Muslim nation) is illegitimate for the descendants of Abū-Sufyān (i.e. Mu`āwiyah and Yazīd). Then, how can the Holy Prophet's Household bow down in allegiance to them?

God says in the Holy Qur'ān, "***We did not make the dream which we showed you (O Muḥammad) except as a test for the people, and the cursed tree in the Qur'ān. We frighten them (with punishment in the Hereafter), but it does not increase them except in their rebellion.***" (17/60)

In dream, the Holy Prophet was shown that some persons like apes were climbing up and down his pulpit and turning

the people back to their satanic beliefs. The cursed tree in the Qur'ān is the Umayyads; Mu`āwiyah, Yazīd and their posterity. On the other hand, the Good Tree stands for the Ahl al-Bayt, the Holy Prophet's Household.

After the death of Yazīd, his son refused to be the next ruler, as he considered all self-made rulers as usurpers of the divinely ordained right of the Holy Imams (`a) who were appointed by God to establish the universal kingdom of divine justice.

If a robber steals your property (which is a crime), he does not become master of that property, for you are the real owner of that property; and the robber is like a usurper who will definitely be punished here or in the Hereafter by God. God will seize government from usurpers for the sake of Imam Mahdī (`a) when the respite for Satan (Iblīs) is over.

(30) Yazīd wrote the following letter to his uncle `Utbah ibn Abī-Sufyān, the governor of Medina: "When you receive this letter, hasten your reply and send me the head of Ḥusayn ibn `Alī."

When Imam Ḥusayn (`a) learnt this, he replied to `Utbah,

> Indeed, we belong to Allah and surely we shall return to Him. When persons like Yazīd dominate the Muslim nation, then Islam has faded away.
>
> (31) A nation, which buys goodwill of the created people at the cost of displeasing the Creator, can never be happy and fortunate.

When the rulers of different countries purify their souls and get prepared to obey Imam Mahdī (`a) and Prophet Jesus (`a)

after their advent, the golden age of divine justice for all the people of the world shall be realized.

The Holy Qur'ān reads, "***Surely, Allah does not change the condition of a people until they change the condition of their soul.***" (13/13)

(32) O People! Take lesson from what God has advised His learned Sages. Allah has condemned the people of the Book when He said, "Why do not the Rabbis and expert scholars prohibit them from speaking of what is sinful?" God has also said, "The disbelievers among the progeny of Israel were cursed by the tongue of David and Jesus, son of Mary. This was because they disobeyed (God) and used to transgress the limit."

A person came to Imam Ḥusayn (`a) and said, "I am a sinner and I cannot withhold myself from committing sins. So, please bless me with your admonition."

Imam Ḥusayn (`a) advised him, saying, "Do five things and commit whatever sin you like: (1) Do not eat any food created by God and commit whatever sin you like. (2) Get out of God's realm (universe) and commit whatever sin you like. (3) Find a place where God cannot see you and commit whatever sin you like. (4) When the Angel of Death comes to withdraw your soul from your body make him flee from you and commit whatever sin you like. (5) When Mālik (the angel) likes to cast you into the fire of hell, do not enter into hell and commit whatever sin you like."

(33) To argue with one who is unable to think reasonably is an indication of ones ignorance.

(34) I am the heavily-wept slain. No believer remembers me but that he/she sheds tears.

Weeping with fear of God is deliverance from the fire of hell.

Weeping is an emotional expression of love and grief. It is natural even though a person may pacify himself with the sorrowful incident as a test in life.

One who weeps for Imam Ḥusayn's tragedy gets closely linked to him spiritually and his love leads him to give up sins with sincere repentance and a firm decision not to repeat sins after seeking forgiveness, thus he becomes purified by shedding tears. It is a major sin to give up hope in God's mercy, an ocean of forgiveness.

For prevention of incessant crimes and sins, it is necessary that hope in God's forgiveness should balance or counterpoise fear of His punishment.

Imam Mahdī ('a) weeps day and night at the tragedy of Imam Ḥusayn ('a). God shall punish his enemies after the respite for Satan is over by the advent of Imam Mahdī ('a).

(35) Imam Ḥusayn ('a) once cried for help in the imposed battle at Karbalā'. He said,

Is there any person who would help me?

If a few opponents had left Yazīd's army to help Imam Ḥusayn ('a), it would have made no difference. Al-Ḥurr, the commander of Yazīd's army, did not choose to barter eternal

my God! Call me with Your Mercy until I reach You, and absorb me in Your Grace until I occupy my place with You.

The Holy Qur'ān reads, "***O the satisfied peaceful soul! Return to your Lord pleased with His Goodwill. So, enter among My servants and enter My Paradise.***" (27/28-30)

The above Qur'ānic verses are in reference to Imam Ḥusayn (`a).

Imam Ḥusayn (`a) once said to his sister Lady Zaynab: "My dear sister! Do not let Satan defeat your patience. All inhabitants of the earth and heavens taste death, but God the Almighty Who created all creations with His creative power is ever-living. He shall one day resurrect and revive all the dead people (for the Day of Recompense), just as He created them in the beginning out of nothing."

A few explanations about Imam Ḥusayn (`a)

1. The Holy Prophet had mentioned the names of all the Twelve Imams as informed by the archangel Gabriel from God. He had also informed that Imam Ḥasan and Imam Ḥusayn (`a) are the two chiefs of all the Youth in Paradise. Therefore, their enemies and those who love and follow their enemies will not be with him in Heaven. True victory is the victory in the sight of God. The Imams act according to the intention of God, and do nothing to displease Him. Prophet John (Yaḥyā) was killed by his enemies just like Imam Ḥusayn (`a), but he, not his enemy, is the victorious. So was Imam Ḥusayn (`a) the victorious in the battle of Karbalā'.

God says, "***Do not consider those who are martyred in the way of God as dead, but they are really alive and are provided sustenance from their Lord.***" (3/169)

The name of Imam Ḥusayn (`a) can never be erased from the hearts of his lovers. Eventually, God will definitely avenge his martyrdom through Imam Mahdī ('a), the promised savior.

2. Imam Ḥusayn (`a) was invited by a majority of the people of Kūfah; so, he left for Kūfah with his family, children, kith and kin and his faithful lovers and followers, as a duty to teach the true Islam as revealed by God to His best and last Messenger (ṣ). True Islam was deviated by those who preferred the charms of this world, power and pelf, to God's promised Paradise in the Hereafter. They preferred today's egg to a full grown leghorn hen in future which lays 300 eggs per year.

Lady Zaynab ('a) through her fiery speech and logical words played a key role in keeping the tragedy of Karbalā' and the true Islam alive to this day. Within her speech, she quoted these Qur'ānic verses: "***Let not those who disbelieve think that Our granting them respite is better for their souls; We grant them respite that they may add to their sins and they shall have a disgraceful punishment.***" (3/178)

Those who give preference to charms of this enticing world for a short span of lifetime are blind to blessings and perfect bliss and happiness of a never-ending lifetime. God never breaches His promise.

3. Lady Zaynab ('a) has said, "I have seen nothing but beauty in Imam Ḥusayn's performance (of all duties). Imam Ḥusayn (`a) was unparalleled and excellent in his test and trial by God; whereas performance of Yazīd and his supporters was tyrannical towards the Household of the Holy Prophet (ṣ) and God has declared in the Holy Qur'ān: ***Indeed, those who vex God and His Messenger are denounced by God in the world here and in the Hereafter***

and God has disgraceful punishment ready for them. Those who are responsible for vexation to faithful men and women undeservedly, they are certainly guilty of false accusation and manifest sin." (33/57-58)

After the martyrdom of Imam Ḥusayn (`a) along with his beloved son `Alī al-Akbar and his six-month old baby `Alī al-Aṣghar, Yazīd declared, "I have taken revenge against Banū-Hāshim since my grandfather Abū-Sufyān was defeated in the battle of Badr by Muḥammad and `Alī." This statement exposes the unfaithfulness of Yazīd.

4. Imam `Alī (`a) was blamed by Mu`āwiyah as responsible for the murder of `Uthmān the third caliph, who had strong links with the Umayyads. When there was rebellion against `Uthmān, Ṭalḥah and al-Zubayr joined the rebellion and `Uthmān was murdered, whereas Imam `Alī (`a) sent Imam Ḥasan and Imam Ḥusayn (`a) to defend `Uthmān. After the murder of `Uthmān, the majority of people elected Imam `Alī (`a) as the leader and caliph. Mu`āwiyah was a crafty and cunning worldly politician. He falsely blamed Imam `Alī (`a) for this murder so as to become the ruler. He appointed his son Yazīd as the next ruler and was therefore responsible for martyrdom of Imam Ḥusayn (`a) as well as Imam Ḥasan and Imam `Alī (`a) in the past. Enemies of the Holy Imams are condemned by God.

5. `Allāmah Iqbāl has written: When caliphate separated from the guidance of the Holy Qur'ān, lethal poison was poured into the mouth of freedom. In other words, people were duped and deprived of liberty; i.e. enslaved to serve the interests of worldly politicians; people sold their eternal blissful life in the Hereafter for the sake of this temporal life by supporting the caliphs who misinterpreted the Holy Qur'ān and deceived them to fight against the Holy Imams. But Muḥammad the son of Abū-Bakr was not deceived; he

did not follow his father nor joined the battle of Jamal waged by his sister `Ā'ishah against the Imam of the time, `Alī ('a). The Holy Prophet (ṣ) has said: "One who dies without cognizance of the Imam of his time dies like one in the age of Ignorance (i.e. like Idolaters)."

The self-made caliphs were defeated in the major jihad by their satanic evil spirit, whereas the twelve Imams were victorious against this evil spirit in the major jihad and had thereby become sinless by their own freewill and were the true leaders appointed by God.

The Holy Prophet has said, "There will be twelve Leaders after me, and all of them will be from Quraysh (i.e. the tribe of the Holy Prophet)."

All the Twelve Imams belong to the tribe of Quraysh and they were nominated by God through the angel of revelation, Gabriel. The other *caliphs* were not appointed by God, but were either chosen by people or elected by untrustworthy council or were inheritors like monarchs. All these rulers are far greater than twelve in number.

If people are vicious, they will chose a villain as their ruler and reject the divinely appointed leaders (the sinless Imams). This is of course defect of democracy. King Solomon and Dhu'l-Qarnayn were autocratic (not democratic) and God was pleased with them for their obedience. The ideal government of justice of God is that which will be established by the promised savior, obedient to God (not Satan). This government will be for the people and not by the people, but by Imam Mahdī ('a) assisted by Prophet Jesus (`a). Moreover, democracy is not a divine commandment even if approved by all humankind. Evil might though in majority (disobedient to God) is not at all right. The sinless Imam Ḥusayn (`a) was the divinely

appointed leader, and in spite of all atrocities which resulted in his and his supporters' martyrdoms, God was patient, but when the promised respite for Satan will be over, Imam Mahdī (`a) and Prophet Jesus (`a) will emerge by the will of God and avenge against all the tyranny and oppression of the tyrant rulers and all their supporters up to this day.

6. Imam Ḥusayn (`a) as well as the other Imams (`a) were like thorns in the eyes of their enemies, as can be seen from the following incident:

Al-Mutawakkil, the `Abbāsid ruler, coerced Ibn al-Sikkīt, who was a very learned person, to accept to be a tutor for his two sons. One day, al-Mutawakkil asked Ibn al-Sikkīt, "Do you not think that my two sons, al-Mu`tazz and al-Mu'ayyad are better than Ḥasan and Ḥusayn?" Ibn al-Sikkīt replied to him, "By God! Qanbar, the servant of `Alī ibn Abī-Ṭālib, is better than your two sons and you." Al-Mutawakkil was infuriated and he ordered that the entire tongue of that expert should be cut off. Ibn al-Sikkīt was martyred in this way.

7. Imam Ḥusayn's revolution is everlasting as he rose against all satanic qualities which deviate men from the straight path of God: (1) pride and ambition for worldly power and position by hypocrites, (2) avarice and love for worldly possessions without caring for the Hereafter, (3) prejudice against those who obey God by following His Messengers and Imams (not Satan), (4) wrath and anger against mankind instead of guiding them.

The Holy Imams are alike; any of them would act exactly like Imam Ḥusayn (`a) under similar circumstances. They consider every day as `Āshūrā' (the tenth of Muḥarram, the day on which Imam Ḥusayn was martyred) and every land as Karbalā'. When people attain perfect wisdom, they will banish all satanic traits mentioned above and shall discover

Yazīd and Shimr (the slayer of Imam Ḥusayn) of their times, no matter in which land and make that day like `Āshūrā' by following the footsteps of Imam Ḥusayn (`a). Then, people will no longer be worse than animals and all men and women attain human dignity and salvation by obedience to God. Those who martyred Imam Ḥusayn (`a) and his companions were Muslims but all their prayers, devotional and good deeds were to please themselves and not God. The majority of Muslims, both the Shī`ah and the Sunnah, love and respect Imam Ḥusayn (`a) and name their children by his name; therefore, they should all be united and follow him.

8. God does not commit a particle weight of injustice, but all acts of injustice are committed by human beings; e.g. human sacrifice at altars in temples of Hindus was tyrannical. Millions of Muslims sacrifice lambs, cows and camels to commemorate sacrifice of a lamb created miraculously by God to prevent sacrifice of Ishmael, son of Abraham. God is not bloodthirsty. Imam Ḥusayn (`a) refused to pay homage to Mu`āwiyah and Yazīd who were hypocrites and greedy for power. They, and not God, martyred the Imam. God and His messenger were extremely grieved by this martyrdom and vengeance will begin after emergence of Imam Mahdī ('a). Imam Ḥusayn (`a) became the King of Martyrs by perpetuating God's universal divine religion.

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YOUR WORDS ARE GUIDING LIGHTS (6)

Kalāmukum Nūr

SAYINGS OF
IMAM ʿALĪ IBN AL-ḤUSAYN ZAYN AL-ʿĀBIDĪN

Sayyid Zainul-`Ābidīn Razavi

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Sayyid Zainul-ʿĀbidīn Razavi

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بسم الله الرحمن الرحيم

IN THE NAME OF ALLAH,
THE MOST BENEFICENT, THE MERCIFUL

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PREFACE

The title of these booklets "*Kalāmukum Nūr*" is selected from *al-Ziyārah al-Jāmi'ah al-Kabīrah* ascribed to Imam 'Alī al-Naqī ('a). "***Kalāmukum Nūr***" will illuminate human mind all over the globe and the resulting cultural globalization will lead to peace, justice and amity between all nations with due honor for human rights.

A few sayings and narrations of the immaculate guiding authorities have been translated by Sayyid Zainul-'Ābidīn Razavi who has written explanatory notes as well, especially for foreigners who like to learn or embrace Islam. The translator had his education up to MSc. (Chemical Technology) as well as industrial training in UK for two years and in France for ten months. He was recommended by the Iranian Ambassador in India for employment in Iran as he had twenty years experience in research and cellulosic industries.

Mr. S. Z. 'Ābidīn obtained Iranian nationality with his ancestral family name Razavi after migrating to Iran. He served in different Iranian organizations. He edited books in English for Islamic propagation organization and for 'Allāmah Nūrī. He was a state guest at international *sharī'ah* conference in Pakistan where he made a speech on Islamic laws.

All those who have helped with suggestions, editing, typing, printing and publishing of these booklets will definitely be rewarded by God, the Beneficent, the Merciful, in this world here and in the Hereafter. For ease of distribution on the occasions of birth, demise or martyrdom of the fourteen guiding lights, "*Kalāmukum Nūr*" is printed as separate booklets and those who are interested in publishing these booklets as such or after translation into other languages for illuminating all the world with these words of wisdom will be regarded by God as assistants and lovers of the Imam of the Present Age, Imam Mahdī ('a).

To err is human and to forgive divine, therefore for next edition all suggestions are welcome with gratefulness by the author.

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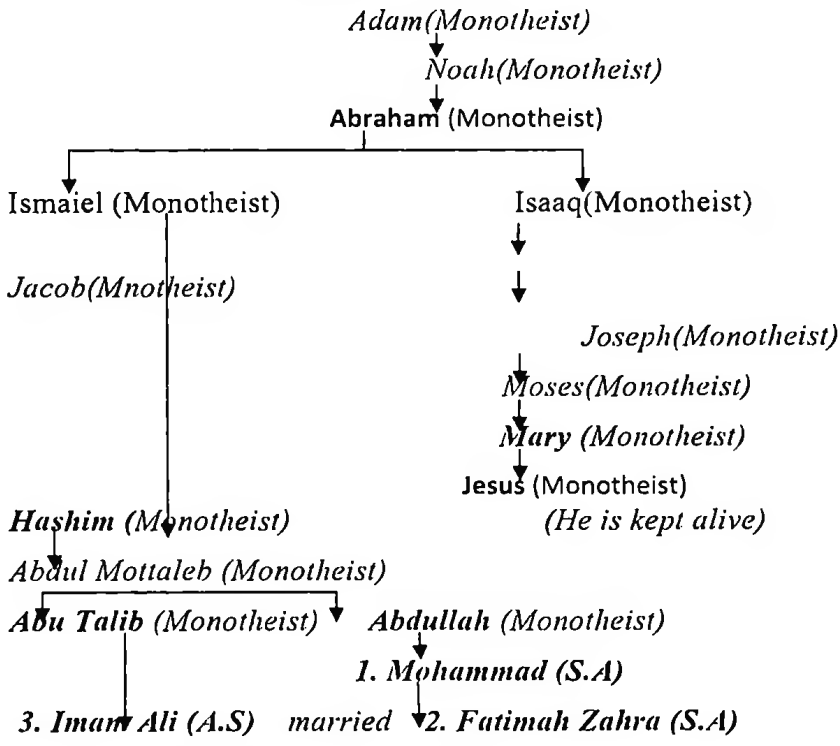
Hujjatul Islam Hyder Shirazi:
Religious and spiritual Guide

THE SACRED FAMILY TREE

(Shajarahe Tayyebah)



ALL DIVINE GUIDES WERE MONOTHEISTS AND JUST

FAMILY TREE OF ABRAHAM (AS) UPTO FOURTEEN MASOOMEEN (CONTINUED)

Abdul Mottaleb (Monotheist)

Abu Talib (Monotheist) *Abdullah (Monotheist)*

1. Mohammad (S.A)

3. Imam Ali (A.S) married **2. Fatimah Zahra (S.A)**

(Mother of Eleven Imams in posterity)

4. Imam Hasan (A.S) & 5. Imam Husain (A.S)

6. Imam Zainul Abideen (A.S)

7. Imam Mohammad Baqir (A.S)

8. Imam Ja'far al Sadeq (A.S)

9. Imam Musa al Kazim (A.S)

10. Imam Ali Musa al Reza (A.S)

11. Imam Mohammad Taqi al Javad (A.S)

12. Imam Ali Naqi al Hadi (A.S)

13. Imam Hasan Askari (A.S)

14. Imam Mahdi (A.F) (the present Imam is alive)

ALL IMAMS ARE OF NOBLE DESCENT FIRST THEIR SOULS WERE CREATED BUT THEY WERE SENT AS LAST GUIDES FOR PERFECTION OF HUMAN CHARACTER

SHORT INTRODUCTION TO IMAM ZAYN AL-'ĀBIDĪN

Name: 'Alī.

Byname/title: *Zayn al-'Ābidīn* (the adornment of the worshippers), *al-Sajjād* (the oft-prostrating), *al-'Ābid* (the worshipper, and *Sayyid al-Sājidīn* (the chief of the prostrating ones).

Father's name: al-Ḥusayn ibn 'Alī.

Mother's name: Shahr-Banu (daughter of Yazdegerd III, the last king of the Sasanid dynasty).

Date of birth: 5th of Sha'bān, 38 AH.

Period of Imamat: 35-36 years.

Date of martyrdom : 25th of Muḥarram, 95 AH (poisoned by the order of Hishām ibn 'Abd al-Malik, the Umayyad ruler).

Age: 57 years (22 years with Imam al-Ḥusayn ('a), 35 years as the 4th Imam).

Shrine: Jannat al-Baqī' Cemetery, Holy al-Madīnah.

Imam al-Sajjād ('a) witnessed the astounding event of Karbalā', but he was too ill to fight. In fact, God Almighty had kept him alive for continuation of Imamat. During the reigns of the Umayyad tyrannical rulers who practiced extreme oppression and suppression against Imam al-Sajjād ('a) and his partisans, the Imam occupied himself with explaining for people the purposes of Imam al-Ḥusayn's martyrdom and guiding them to their duty toward the Household of the Holy Prophet Muḥammad (i.e. the Ahl al-Bayt). Thus, he could reveal the hideous reality of the Umayyad dynasty.

When he was taken to al-Kūfah and then to Damascus as captive following the massacre of Karbalā', Imam al-Sajjād delivered a convincing speech in the Grand Mosque of Damascus and Yazīd ibn Mu'āwiyah, the tyrant was put to shame by Imam's words. Ever since that incident, the throne of Yazīd was shaken and later on collapsed completely.

It is reported that one of the Umayyad rulers asked Imam al-Sajjād (AS) to request him for something; so, the Imam picked up a few stones in his fist and, when he opened it, the stones were turned into glittering jewels.

In fact, the Holy Imams are possessed of such miraculous power, but they lived like ordinary people so as to act as models for them.

After the event of Karbalā', whenever Imam al-Sajjād (AS) drank water, he wept in remembrance of thirst of Imam Husain(AS) and his companions in Karbalā'. When he was asked to alleviate his excessive sorrow for their martyrdom he answered, (Prophet) Jacob wept so much for his son Joseph (who was lost but alive) that he lost his eyesight whereas my father Imam Husain (AS) and a group of my housefolk slain around me!"

Imam 'Alī ibn al-Ḥusayn Zayn al-'Ābidīn ('a) is well-known for issuing remarkable supplicatory prayers that comprised the most wonderful words of glorifying and praising God the Almighty. Besides, these instructive supplications dealt with all subjects that concern the Muslim community.

Imam al-Sajjād ('a) also dictated a wonderful treatise that demonstrated the rights and duties of every social class towards each other. The Imam's devoting himself to supplications and prayers was a part of his struggle (*jihad*) against the tyrants, since his words have been considered to be *jihad* with pen for the purpose of guiding humanity to perfection of character.

Imam al-Sajjād ('a) lived in the reigns of some autocratic rulers: namely, Yazīd ibn Mu'āwiyah, Marwān ibn al-Ḥakam, 'Abd al-Malik ibn Marwān, and al-Walīd ibn 'Abd al-Malik, all of whom were tyrants and criminals and "*fuel of Hellfire.*"

'Abd al-Malik ibn Marwān appointed al-Ḥajjāj ibn Yūsuf al-Thaqafī as the deputy governor of al-Baṣrah and al-Kūfah. This criminal began to massacre thousands of the followers and

devotees of Imam 'Alī ibn Abī-Ṭālib ('a), the true successor of the Holy Prophet (ṣ) who nominated him by the command of God Almighty.

A few years after the martyrdom of Imam al-Ḥusayn ('a), al-Mukhtār al-Thaqafī led a revolution against the Umayyad dynasty and could control parts of their state. In Iraq, he could capture those who participated directly or indirectly in slaying Imam al-Ḥusayn ('a), such as 'Ubaydullāh ibn Ziyād and 'Umar ibn Sa'd. Al-Mukhtār beheaded 'Ubaydullāh and sent his head to Imam al-Sajjād ('a). This present gladdened the Imam who thanked God and prayed for al-Mukhtār to be awarded Paradise for the revenge he took against the enemies of the Ahl al-Bayt ('a). However, the true revenge will be taken by Imam al-Mahdī ('a).

Some people consider that Imam al-Sajjād has most probably forgiven the slayers of his father Imam al-Ḥusayn ('a), because forgiveness is a noble trait that pleases the Holy Imams. Although the forgiveness is divine quality the Holy Imams can never act against the will of God the Mighty Avenger ; therefore, they will never forgive the murderers of al-Muḥsin the son of Imam 'Alī('a), the murderers of Lady Fāṭimah al-Zahrā', and the murderers of Imam al-Ḥusayn because it is God Who decided the sins of these murderers as unforgivable. In fact, those who do not object to these sins will be revenged by the promised savior, Imam al-Mahdī ('a).

Having observed the popularity that Imam al-Sajjād ('a) achieved among people due to his exceptional personality, al-Walīd ibn 'Abd al-Malik saw that the Imam formed the was a potential threat to his kingdom; he therefore decided to put an end to the Imam's life, using a lethal poison.

The last words of Imam al-Sajjād ('a) were the following: "My God! Be kind to me as You are Magnanimous. My God! Be kind to me as You are Merciful."

MAXIMS OF IMAM 'ALĪ IBN AL-ḤUSAYN ZAYN AL-'ĀBIDĪN

1. **Exalted soul:**
   A person who has an exalted soul shall look down at the illegitimate worldly pleasures and materialism.

   (Note: Legitimate worldly pleasures lead a person to cognizance of God and thankfulness to Him),

2. **Contentment:**
   One who is content with whatever God has destined for him is the most wealthy and needless person.

   (Note: Luxuries are extravagance and therefore sin. A contented person is patient and does not commit theft and murder but endeavours to expel poverty by legitimate means. There will be no poverty during the kingdom of the promise savior of Imam Mehdi (AS)

3. **Accepted deeds:**
   No performance with piety can be trifling; how could it be trifling when it is accepted by God?

4. **Safe from punishment:**
   People who are safe from God's punishment are those who fear God more than others.

5. **Wrath of God:**

God is most wrathful against a person who accepts the teachings of an Imam, but does not follow the conduct of the Imam practically.

Wrath of God means His punishment. On the Judgment Day, people will be called with their Imams, as indicated in the Holy Qur'ān: "*Remember the day when We will call every people with their Imam.* (17/71)"

6. Delight of God:

Next to cognizance of God, nothing is more pleasing to Him than chasteness of stomach and chasteness of sexual organs.

Angels are devoid of appetite for food or sex. The person who gave good tidings of a son to Virgin Mary was an angel.

7. Wise guides:

A person goes astray when he lacks a wise guide.

8. Liked by God:

God likes a *mu'min* (believing) sinner who seeks forgiveness.

9. Imams and the sins:

Convey to our devotees that we do not release you from your accountabilities for God if you disobey Him in this life, as one cannot have access to love for us and loyalty to us without giving up sins.

A person from a rich country once said, 'We have everything we require, so we do not need God.' Many people think like that when they are devoid of spirituality to give up sins. A person who lacks spirituality is as dead as a robot.

10. Warding off tyranny

Our true lovers (i.e. Shī'ah) are those who strive in our way and prevent tyranny and oppression from reaching us.

11. Hospitality

Perfect magnanimity is to be hospitable to a guest like our ancestor Abraham who served his guests with hospitality.

Prophet Abraham ('a) had prayed to God that he should be blessed with Imams from his progeny. God replied to him that only ***the just*** would be made Imams. The Fourteen Infallibles (i.e. the Holy Prophet Muḥammad, Lady Fāṭimah al-Zahrā', and the Twelve Imams) were just.

Prophet Abraham ('a) had brought a roasted calf for his guests, who refused to eat. His guests were angels in human guise. Angels do not eat, nor do they have sexuality.

12. Backbiting

Abstain from backbiting, because it is the food of dog-like men.

The backbiter and the one who hears backbiting both are punished alike by God.

Shaykh al-Bahā'ī rewarded and thanked the person who slandered him. When he was asked for the reason, he replied, "All of my sins and faults have been transferred to the scroll of the backbiter."

God says in the Holy Qur'ān: "*No bearer shall bear another's burden.* (53/38)"

It may be wondered why the sins of the slandered person are transferred to the slanderer, while God is too just to punish a person for the sins committed by another: "*God does not commit a particle weight of injustice.* (4:40)"

Answering this question, Ayatollah Jawādī Āmulī, an exegete of the Holy Qur'ān, says,

"*If a murderer kills a person who is burdened with debts, it is then obligatory upon the murderer to pay off all the debts of the person he has killed. Is it tyrannical or unjust? Nay, it is perfect justice. Similarly, when a person backbites, he actually murders the honor and personality of the person backbitten; therefore, he has to bear the burden of all the sins of the slandered person. It is perfect justice.*"

13. Shamefulness for sins

One who desires to have honor without inheriting it from a renowned noble family, desires to have awe & solemnity without might or monarchy, and desires to have prosperity sans poverty, should move from the humiliation of sinning and criminality to the veneration of obedience and loyalty to God.[1]

14. Companionship:

My son! Do not keep company with those who break their relations with their relatives, because I have found that such ones are denounced three times in the Holy Qur'ān.

Beware of companionship of the transgressor, as he will barter you for a morsel of food or even less than that.

Beware of company of the miser, for he will not part with his wealth to help you when you need it most.

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[1] *Reference of Ahadith 1 to 14: Kashful Ghummah, V2 P101 to 105.*

Avoid the company of a liar, as he is like a mirage, he will present the distant as near, and the near as distant.

Moving with the pious invites you to righteousness.[1]

15. God

Glorious is He Who regards acknowledgment of His blessings as praise of Him. Glorious is He Who regards declaration of inability to thank Him as thankfulness to Him.

There are many hidden blessings of God about which we have no knowledge. In fact, we are completely ignorant and unable to comprehend God's hidden blessings.

* Act and fulfill the purpose of life

Think and contemplate, and act to fulfill the purpose for which you are created, as God has not created you in vain and without any purpose.

16. Be cautious:

Beware of companionship with sinners and criminals.

Do not assist the tyrants.

Do not become neighbor of transgressors; protect yourself from their intrigues and plots. Be distant from their arena.

17. Recognize the divine guides

Know that whoever opposes the divine authorities of God and follows a religion not revealed by God and obstinately sticks to his own views instead of following the divine guides will be shoved into fire

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[1] *Tuḥaf al-'Uqūl.*

that devours bodies, which were overwhelmed by their wretchedness.

O sagacious people! Take lesson and praise and thank God for His guidance and remember that you cannot flee from the power of God towards any other power, and God is observing your performance, and towards Him you will be returned and resurrected. Therefore derive full benefit from sermons and admonitions and be possessed of good conduct of the righteous and the benevolent.

18. Never too late

Do not hesitate from abandoning an evil, even though you have been notorious for it.

19. The noble and the honorable

O God! Safeguard me from assuming that a destitute is contemptible and low, and from assuming that the rich has a superior personality, because the noble is one, whom obedience to God has ennobled, and the honored is one, whom worship of God has made honorable.[1]

20. Deception, Pride and Negligence, why?

Many a person are deceived because of flattery. Many a person become proud because of God's concealment of their sins and faults. Many a person gradually become negligent because of God's beneficence.

21. Why Blessings are changed?

The sins that alter the blessings of God are: (1) tyranny and oppression against people, (2) giving

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[1] *Al-Ṣaḥīfah al-Sajjādiyyah*; Prayer No. 35.

up virtuous habits, (3) affectation and hypocrisy regarding good deeds, (4) denial of blessings, and (5) abandoning thankfulness.[1]

22. Highest Certitude:

Resignation to agree with the unpleasant fate is the highest degree of certitude.

23. The master key

The best key for all affairs is truth, and the best end of all affairs is faithfulness and loyalty.

24. Dangers in this world

Imam al-Sajjād ('a) was asked, "Who is in greatest danger?" He replied,

One in greatest danger is he who does not regard this world as dangerous for himself.[2]

25. Apologize promptly:

One who fears the fire of Hell, will hasten to repent and beg forgiveness for his sins from God, and will abstain from prohibitions.[3]

26. Prayers of Imam Sajjād(AS)

Al-Ṣaḥīfah al-Sajjādiyyah, A Spiritual Feast In praise of God: (Abstract from the first supplication)

Praise be to God for giving us the true knowledge of His own Self and for His inspiring us for offering Him thanks and for opening the doors of knowledge about His Lordship, and for leading us towards Him with sincerity of professing His Oneness and for keeping us away from skepticism and suspicion in His command.

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[1] *Ma'ānī al-Akhbār*, pp. 270.
[2] *Biḥār al-Anwār* 78:135.
[3] *Tuḥaf al-'Uqūl*.

Praise be to God! Had he withheld His creatures from the knowledge of His praise over what He has tested them with His continued favors and what He has poured over them from His manifest blessings, they would have benefitted from His favors without praising Him, and flourish in his sustenance without thanking him.

Had such been the case they would have left the limits of humaneness and proceeded towards beastliness and would have become as described in his firm book. "They are but like the cattle-nay, but they are further astray from the right way."

27. Supplication for seeking refuge against evils

O God! I seek refuge in You from:
incitation of greed,
violence of anger,
domination of malice,
weakness of patience,
dearth of contentment,
perverseness of conduct,
insistence on lust, and
sway of fanaticism.

* O God! I seek refuge in You from:
servitude to whimsical desires,
opposing divine guidance,
negligent nap,
pursuing troubles,
safeguarding evil by opposing truth,
persistence in sin,
belittling disobedience, and
overestimating obedience.

* O God! I seek refuge in You from:

ostentation of the rich,
abasing the destitute,
bad mastership over subordinates, and
failing to thank the beneficent.

* O God! I seek refuge in You from:
assisting a tyrant,
abandoning the distressed,
desiring what is not rightfully ours, or
delving in knowledge without proper knowledge.

* And we seek refuge in You from:
imposing treason or deceit on anyone,
self-conceit for our accomplishments, and
prolonging our hopes.
And we seek refuge in You from:
evil intentions,
looking with contempt at the minors,
Satan dominating over us,
time distressing us, and
the mighty oppressing us.

* And we seek refuge in You from:
having lavishly, and
from lack of sufficiency.

* And we seek refuge in You from:
the glee of adversaries,
unavoidable need for turning away from truth,
living in adversity, and
dying without preparedness.

* And we seek refuge in You from:
the most horrible regret,
the most grievous trial,
the most miserable misery,
the evil departure,
the deprival of award, and
from beginning of punishment.

* O God! Bless Muḥammad and his Household and give me and to all the believing men and women refuge from all these with Your Mercy, O Utmost Merciful of all the merciful!

28. Noble Morals

A piece of Imam al-Sajjād's famous supplication known as *makārim al-akhlāq* reads:

O Allah, bless Muḥammad and his Household,
cause my faith to reach the most perfect faith,
make my certainty the most excellent certainty,
and take my intention to the best of intentions
and my works to the best of works.
O Allah, bless Muḥammad and his Household.
O Allah, complete my intention through Your gentleness,
rectify my certainty through what is with You,
and set right what is corrupt in me through Your power...

Al-Ṣaḥīfah al-Sajjādiyyah is an excellent book of supplications. It guides people to the concept of God and His finalized religion. One of its supplications describes excellences of moral traits for improving the character and conduct of people which is the aim of all heavenly religions. The Holy Prophet (ṣ) is reported to have said, "I have been sent to you for perfecting the nobilities of character."

Among the excellent ideals mentioned in this supplication is to ask God for:

1. Purification of intentions.
2. Attaining perfect faith and perfect certitude.
3. Seeking nothing from creatures of God.
4. Taking refuge in God from satanic mischief.

5. Basic foundations for good conduct.
6. Role of divine leaders in guidance of people.
7. Robes of the righteous and the pious.
8. Control of one's evil self that prompts towards evil.
9. Obstacles in acceptance of prayers.
10. Importance of invoking God's blessings upon the Holy Prophet Muḥammad and his Household.

29. Supplication for health with gratefulness for it.

The Holy Prophet (ṣ) is reported to have been asked, "What is the best thing to be besought from God on the Destiny Night (*laylat al-qadr*)?" He replied,

Implore God for good health.

Disease makes us realize the value of good health.

Thanking God for good health increases His blessing of good health many times.

Imam al-Sajjād's supplication for good health

* O God! Bless Mohammad and his House folk
And clothe me with good health from You
And safeguard me with good health from You
And make me honored with good health from You
And enrich me with good health from You
And give me good health as alms from You
And bestow upon me good health from You
And pave for me good health from You
And cure my diseases with good health from You
And do not sever from me the blessing of good health
from You in this world and in the hereafter

* O God! Bless Mohammad and his House folk and bless
me with health - a health with sufficing, curing,

enhancing, progressing a health generating strength
(immunity) in my body, a wellbeing in this world and in
the hereafter

* And bestow on me health and security
And safety in my religion and body
And perception in my heart
And permeation and foresight in my affairs
And awe and fear of You.(God)
And strength for obeying Your commandments
And abstaining from sins and prohibitions
* O! God bless me this year and in all years with the Hajj pilgrimage and the Umra ceremony
And with pilgrimage of the graves of your Messenger. (May Your blessings and Your mercy and immense benefaction be upon him and his household) and of the house folk of Your Messenger, upon them be peace perpetually as long as You keep me alive, and make that pilgrimage accepted, thanked, remembered with praise and treasured with You.

Note: The Imam has used the word graves(Quboor) as plural to indicate that the pilgrimage of the grave of Holy Prophet and the graves of the Imams are equally accepted and treasured by God.

If people invoke God's blessings upon the Holy Prophet and his Household five times in daily prayers and then fight against and murder them, how can God accept their invocations and pilgrimage? Politicians who were ambitious for worldly power deceived the masses and enslaved them

with wealth from common treasury; so, the masses obeyed the hypocritical politicians and defied God! Is it not hypocrisy to invoke God's blessings upon the Holy Prophet and his Household and then fight against and murder them?

* (O God!) Make my tongue recite Your praise, Your thanks, Your glorification and Your sincere applause
And broaden my heart for cognizance of virtues of Your religion
* And protect me and my progeny from the damned Satan
And from the harm of poisonous creatures and pests, and vulgar crowds and evil eyes
And from the evil of every rebellious Satan
And every headstrong and disobedient ruler
And from the evil of every entertained opulent
And from the evil of every weak and strong
And from the evil of every noble and ignoble
And from the evil of every minor and major one
And from the evil of every near and distant
And from the evil of every Jinn and man who declared war on Your Messenger and His Household (Imams).
And from the evil of every moving creature that You hold by the forelock. Indeed You are on the straight path. (God's highway has neither evil nor injustice.)
* O God! Bless Mohammad and his Household and if anyone has evil intention against me, turn him away from me and remove his artifice from me.
Divert his evil from me and dispel his guile towards his throat.

* And place a barrier in front of him to make his eyes blind towards me, and deafen his ears towards my mention, and lock his heart from thinking about me and silence his tongue against me and break his head and abase his honor and crush his haughtiness and bend his neck and dispel his arrogance and make me secure from all his infliction, his evil, and his malignity, and his slander, criticism, malice, enmity , snares and traps, his fighters on foot and his cavalry. Indeed You are Mighty and Powerful.

30. Imam al-Mahdī

(Quoted from Imam al-Sajjād's supplication on the 'Arafah Day)

O God! You have helped Your religion at all times with an Imam (Imam Mahdī ('a)for the present era) , whom You have set up as a guiding banner for your creatures (servants) and a guiding light tower in Your countries, when his cord is linked to Your cord. You have appointed him as a means (intercessor) to Your gratification, and made obeying him obligatory and warned against disobeying him; and commanded compliance with his commands, and abandoning what he forbids. And that no over-taker should go ahead of him, nor one who lags behind linger back away from him. So he is the refuge for the seekers of refuge and the cave for shelter of the faithful, and the handhold of the adherents, and the radiant light for inhabitants of the worlds.

O God! So allot Your guiding authority with thankfulness for all that You have favored him with and allot us likewise concerning him.

And grant him power from You to help him and open the way for him for an easy victory and help him with Your most steadfast pillar, and support his back, and strengthen his arm, safeguard him with Your eye, and preserve him with Your protection, and help him with Your angels and assist him with Your ever-victorious troops.

Through him establish Your Book, Your legal limits Your laws, and Sunnah of Your Messenger, upon him and his Household be Your blessings. O God! And enliven through him what the tyrants had put to death, viz, the characteristic sites and outlines of Your religion (true Islam) and through him glaze justice, clearing rust from Your way, and remove the obstacles from Your path, and eliminate the transgressors from Your way.

And erase through him the unpredicted distortions in Your intended goals. and make his leanings towards Your lovers and friends gentle and give him an upper hand over Your enemies.

Bestow upon us his clemency, his mercy, his tenderness and sympathy and make us his listeners and those who obey him and strivers for his satisfaction, helping and defending him and under his auspices attaining nearness to You and Your messenger, Your blessings be on him and his Household , O God.

Another abstract from the same supplication:

O God! Bless those who await their days (Era of Return) and bless those who direct their eyes towards them (A'imma) with blessings which are

bountiful, purifying, amplifying, fresh and fragrant!
I am the one who disobeyed You with my free will.
I am the one who was awed by Your servants and felt secure against You.
I am the one who dreaded not Your punishment and feared not Your severity!
By the rights of him (Imam of the present age) whom you have distinguished among Your creation,
And by him whom You have chosen for Yourself.
And by the right of him whom You have selected from Your creatures.
And by him whom You have picked for Your task,
By the right of him the obeying of whom You have likened to obeying You,
And by him the disobeying of whom you have made like disobeying you,
And by the right of him whose friendship You have bound to Your friendship,
And by him whose enmity you have linked to your enmity!
Shield me in this day(Arafa) of mine by that through which You shield him who prays fervently to You.

Abstracts from the *munājāt* (Confidential Prayers)

31. Prayers of those who repent

My God! You are the one who opened for Your servants a door for seeking Your pardon and named it repentance, so You have said: Repent to God with sincere and unswerving repentance.

Then what excuse has one who neglects entering into this door after its opening?

O Responder to the distressed, do not disappoint my hope in You and accept my repentance and conceal and eliminate my faults through Your Kindness and Mercy, O the Utmost Merciful of all the merciful!

Prayers of those who remember God

O God, I pray forgiveness from you for every (legitimate) pleasure without remembering You and for every comfort without adoring You and for every happiness without nearness to You and for every profession without obeying You.

Even legitimate pleasures, comfort and professions are considered as sin and the Imam ask for forgiveness from God; hence there is a saying that ***good deeds of the virtuous are sins for those close to God.***

32. Prayers in Complaint to God

My God! I complain to You of a soul commanding evil. It hurries me to misdeeds and makes me delay repentance.

My God, I complain to You of an enemy who misguides me and a Satan who leads me astray, and adorns and beautifies for me love of this world and hinders me from Your Obedience and Nearness.

My God, I can neither move nor stir except through the strength and energy given by Your powerful Might.

And there is no relief for me from the evils of this world except through Your Protection.

So I beg you by Your far reaching Wisdom, not to make me a target of trial and be for me a protector against acts of disobedience.

33. Prayers in Fear of God

My God do not lock the door of Your Mercy towards those who profess Your Oneness.

My God, give me refuge against your agonizing wrath and furious anger. O the Affectionate, the Kind! O the most Merciful, the most Compassionate! O the Compeller and Subduer, O the most Forgiving! O the most Concealing and Covering! Relieve me from the punishment of Hell and the disgrace of shame through Your Mercy when the virtuous are separated from the vicious. And every soul is paid in full what it has earned and they shall not be oppressed tyrannically.

* Prayers with Hope in God

My God! Has anyone dismounted at your door hoping for generosity and you have not shown him magnanimity?

Is it good that I leave your door disappointed! While I do not know any other Master attributed with beneficence?

How could I hope in others when all beneficence is in Your hand?

How could I expect from others when Yours are the Creation and the Command?

How could I forget you, while you never cease to remember me?

I ask You by Your generosity to show kindness towards me through your gifts and lift the

curtains of blindness from my sight by Your Mercy O the Utmost Merciful of all the merciful!

34. Prayers of those inclined towards God

Though excessive disobedience and rebellion have estranged me from You, the glad tidings of forgiveness and gratification have made me feel intimate with you.

I am fleeing from You towards You.

Fleeing from Your displeasure towards your good pleasure.

Your cover over me through Your forbearance---- tear it not.

My vicious acts which You do know---- forgive them .

My God! I have come to You craving Your Beneficence, desiring Your Kindness, seeking sublime virtues from You, abasing myself before Your Mightiness and Majesty.

So act towards me with Forgiveness and Mercy of which You are worthy, and do not act towards me with punishment and vengeance of which I am worthy.

35. Prayers of the Thankful

My God! The continuous flow of Your bounties has distracted me from thanking You.

My God! My thanksgiving is trivial before Your excessive favors.

Your favors are so abundant that my tongue is too weak to count them. Your blessings are so numerous that my understanding is too limited to grasp them.

So how can I accomplish thanksgiving?

My thanking You, requires thanking You once again , as it becomes incumbent upon me to thank You for granting me ability to thank You .

Praise be to You for Your good trials, and abundant favors.

A praise to win Your gratification and attract Your magnanimous Goodness and Generosity.

36. Prayers of those Cognizant of God

My God! Tongues are incapable of access to Your praise to suit Your Magnificence.

And intellects are unable to grasp the essence of Your Beauty.

Eyes are blinded by the nearness of Your radiant glories.

You have not provided to Your creatures any way of cognizance of Your Self except incapacity to know You.

My God! Place us among your lovers whose warmth of love has seized all their hearts.
The curtains have been removed from their eyes and the darkness of doubt expelled from their convictions and conscience.
And the obsession of suspicion has been negated from their hearts and from their secret thoughts.
And their breast broadened by the truth of Your Cognizance.
Their heroism has heightened through antecedent bliss in abstinence (asceticism).
Their drinking is sweet from the springs of benevolence.

Their secret thoughts are pleasant in the sittings of intimacy.
Their assembling is secure in the places of fear.
Their souls are serene and satisfied for returning to the Lord of lords.
Their eyes have brightened by beholding* (with heart) their Beloved One (God).
My God! How delicious for the hearts are the thoughts which inspire Your remembrance!
How sweet is the way towards You through utopian roads of the unseen (worlds)!
How delightful is the relish of Your love.
How pleasant the drink of Your nearness!
So give us refuge from Your expulsion and Your Banishment.
and place us among the choicest of those , (who have Your Cognizance) and Your most righteous servants, Your most truthful followers and Your most sincere worshippers.

*No one has seen God, Mosses used to speak to God and God's voice emitted from a tree. God can make anything speak, even particles of sand.

37. The Rights of God (the Creator of the entire universe)

Imam al-Sajjād's treatise on Rights: If all mankind honor the rights as indicated by the Imam, this world will become a paradise. All races from the posterity of Adam and Eve have equal opportunities for attaining perfection of character by honoring all these rights.

The rights of God are the most important and root of all rights.

The right of God is to maintain good relationship with Him and His creation. The best creation of

God is man with soul and body. You are a trustee of God for wellbeing of your body and soul in this world and the hereafter. God sent His divine guides (the messengers and Imams) who explained the rights of your soul and body as a part of God's rights.

The right of your soul is to obey God and His messengers for bliss in this world and the hereafter and to worship and pray to Him with sincerity without associating any partners with God.

God does not need our worship He is beyond needs and necessities. There are trillions of angels who devotedly worship God. It is we who are direly in need of worshipping God with sincerity, to purify our soul and attain nearness to God and deserve God's eternal paradise. Then we will be recompensed ten times for all of our good deeds.

To keep our soul free from pollution, it is necessary to honor the rights of our body from head to foot by seeking help of God.

The rights of body consist of controlling the tongue, ears, eyes, hands, legs, stomach, and reproductive sexual organs. All these parts of body have their rights upon you, and you will relish the delight of life by observing their rights.

The right of tongue_is to regard it as too noble to scold or slander. You should use it to express kindness and to speak well about people.

The right of ears is to hear nothing which is unlawful like slander, prohibited music and so on...

> The right of eyes is to refrain from looking at anything which is unlawful.

You should lower your eyes when speaking to '*namahram*' and abstain from seeing cinema films with crimes and sins and beauty competitions, naked shows and photos and dancing and swimming with '*namahram*.' All these are traps of Satan to deviate you from the way of God that leads to paradise.

38. The Rights of leaders and subjects

Rule is service, and the best ruler is one who serves most efficiently, the rights of leaders and subjects have great significance for peace and security in a country. Therefore the rights as written by the Imam play an important role and are as follows:

> It is incumbent upon sultan or a ruling authority to be just, and like a compassionate father towards his subjects and should thank God for giving power over them. People should be taught without treating them rudely or annoying them.

The ruling authority could be a good king and prophet like Solomon ('a) , or a good dictator, obedient to God or a good democracy with divine Godly constitution and so on, but when the rulers become tyrannical and disobedient to God, there lies the trial for the people by God.

> God has made the people a trial for the rulers. God says: "Cast not yourself by your own hands into destruction. (2:195)" when the ruler brings evil upon you. Do not displease God as there can be no obedience to a creature of God (sultan or leader) in disobedience to the Creator.

The right of Wife: God has favored you with your wife (she is repose and comfort for you, honor her and treat her gently. (She is like your prisoner whom you feed and clothe) If she is ignorant you should pardon her.

Narjis khatoon, the mother of Imam Mahdī ('a), was a prisoner of war. So was the mother of Imam Zayn al-'Ābidīn ('a), but they were better than all those free women who were nonbelievers.

A slave girl or a prisoner of war who is a believer should be given preference for marriage over any other woman, who is a nonbeliever or an adulteress.

The right of Slave: Your slave is a creature of God, and son of Adam and Eve, and your flesh and blood. You own him, and God has given you sufficiency to provide him with sustenance. Do not torment or beat this creature of God.

The slave could be nearer to God than his master.

39. Rights of people comprise safety for them:

...And to keep harm away from them, to be compassionate and friendly to them, and to harbor kindness towards their wicked ones, and to be thankful to their beneficent and righteous ones. You should love for them what you love for yourself, and dislike for them what you dislike for yourself.

Their old ones should be respected as your father and mother, their youth are like your brothers, and their young ones are in the place of your children.

The right of the needy who asks you for help is to give him to fulfill his need and he should accept with thankfulness, and if you are unable to help him he should accept your excuse.

The right of a non-Muslim under protection of Islam is that he should not be wronged as long as he fulfills God's covenant.

The right of your Enemy: If his claim against you is true you give witness to it against yourself, and give him his full due.

If his claim against you is false, act with kindness and do not displease God (by being harsh).

If you have a claim against your enemy, if true, be polite to him and do not deny his right. If your claim is false, fear God and abandon your claim with repentance.

If any one reproached or rebuked Imam al-Sajjād ('a), he would say: "If I am as you say, I ask God to forgive me, and if I am not as you say, I ask God to forgive you."

* The rights of womb relatives

The right of your mother is that you should be always grateful to her although no one can show gratitude to the mother to the extent she deserves it (unless through God's help).

Before you were born Your mother nourished you (in her womb) with her own nourishment. She gave up sleep for your sake. She clothed you to protect you from heat and cold. She nourished you with all love and care(so you should love and respect her throughout your life)

The Holy Prophet ('a) was repeatedly asked, "To whom

should I be kind and devoted more than to any other person?" Thrice, the Holy Prophet (ṣ) replied: "Your mother..." "Then to whom?" the Holy Prophet (ṣ) was asked. He said: "To your father and then the nearest relatives."

After describing all these rights, the Imam says:

> Blessed is that person whom God helps in discharging all these rights which are incumbent on him to make him an ideal and perfect person on the Highway to Paradise.

40. Glorification of God

Sa'īd ibn al-Musayyab said that Imam al-Sajjād once recited this glorification and said: This is the greatest glorification and it is from the Holy Messenger of God (ṣ):

Glorification (to be said while prostrating after accomplishing a two-unit prayer):

> Glory be to You, O God! I beg Your loving care.
> Glory be to You, O God! And You are Exalted, High.
> Glory be to You O God! And Honor is Your wrap and veil.
> Glory be to You O God! And Majesty is Your cloak.
> Glory be to you O God! And Greatness is Your Might.
> Glory be to You in Majesty! How Majestic You are!
> Glory be to You! You are glorified in the highest (assembly)! You hear and see what is beneath the ground.
> Glory be to You! You are aware of every secret conversation.
> Glory be to You! The (ultimate) place of all complaints.

Glory be to You! Present in every gathering.
Glory be to You! The one relied upon with great hope.
Glory be to You! You see all that is in the caves at the bottom of water.
Glory be to You! You hear the breaths of fishes in the caves of oceans.
Glory be to You! You are aware of weight of the heavens.
Glory be to You! You are aware of weight of the earths.
Glory be to You! You are aware of weight of the sun and the moon.
Glory be to You! You are aware of weight of the darkness and the light.
Glory be to You! You are aware of weight of the shadow and the air.
Glory be to You! You are aware of weight of the wind, and how much heavier it is than the dust particle.(which floats in it)
Glory be to You! the Most Holy! the Most Holy!
Glory be to You! How astonishing! that one who knows You does not fear You?
Glory be to You! My God! And Yours is all praise.
Glory be to You. The Most High! The Most Magnificent!

God's Light is everywhere, within the hearts of all men and jinn, angels, birds and animals but it is not confined to any single body or person like Pharaoh or Buddha.

God's light is all over the universe in all the satellites, sun and stars. It is in the Kaaba, Chruches, Synagugues, Mosques, mountains, rivers, trees, and houses and in the Throne (Arsh), but none of these can accommodate God, who is

Omnipresent.

God's light is primal and it has existed since eternity. His creations did not display God's light (neither X-rays nor lasers). God's light is hidden and manifest at the same time, even in perfect darkness.

Imam `Alī (`a) has said that God's light is within every creation ***without being a part of it.***

He has also said that God is with us and from within He annuls our intents and resolutions.

Time and Space are relative concepts and are not applicable to God who is spiritually near and distant at the same time. God's light is present in the darkest night though invisible. It is present even in evil hearts and can guide them to become lovable creatures, who are provided with food for their souls through "zikr". The highest "zikr" is salaat and recitation of Holy Quran for guidance on the highway of God leading to paradise.

کلامکم نور

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YOUR WORDS ARE GUIDING LIGHTS (7)

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بسم الله الرحمن الرحيم

IN THE NAME OF ALLAH,
THE MOST BENEFICENT, THE MERCIFUL

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PREFACE

The title of these booklets "*Kalāmukum Nūr*" is selected from *al-Ziyārah al-Jāmi'ah al-Kabīrah* ascribed to Imam 'Alī al-Naqī ('a). "***Kalāmukum Nūr***" will illuminate human mind all over the globe and the resulting cultural globalization will lead to peace, justice and amity between all nations with due honor for human rights.

A few sayings and narrations of the immaculate guiding authorities have been translated by Sayyid Zainul-'Ābidīn Razavi who has written explanatory notes as well, especially for foreigners who like to learn or embrace Islam. The translator had his education up to MSc. (Chemical Technology) as well as industrial training in UK for two years and in France for ten months. He was recommended by the Iranian Ambassador in India for employment in Iran as he had twenty years experience in research and cellulosic industries.

Mr. S. Z. 'Ābidīn obtained Iranian nationality with his ancestral family name Razavi after migrating to Iran. He served in different Iranian organizations. He edited books in English for Islamic propagation organization and for 'Allāmah Nūrī. He was a state guest at international *sharī'ah* conference in Pakistan where he made a speech on Islamic laws.

All those who have helped with suggestions, editing, typing, printing and publishing of these booklets will definitely be rewarded by God, the Beneficent, the Merciful, in this world here and in the Hereafter. For ease of distribution on the occasions of birth, demise or martyrdom of the fourteen guiding lights, "*Kalāmukum Nūr*" is printed as separate booklets and those who are interested in publishing these booklets as such or after translation into other languages for illuminating all the world with these words of wisdom will be

regarded by God as assistants and lovers of the Imam of the Present Age, Imam Mahdī ('a).

To err is human and to forgive divine, therefore for next edition all suggestions are welcome with gratefulness by the author.

Author's email address, Hujjatul Islam Hyder Shirazi:
Abed.razavi786@gmail.comReligious and spiritual Guide

THE SACRED FAMILY TREE

(Shajarahe Tayyebah)

Adam (Monotheist)

↓

Noah (Monotheist)

↓

Abraham (Monotheist)

Ishmael (Monotheist) | Isaac (Monotheist)

Jacob (Monotheist)

↓

Joseph (Monotheist)

↓

Moses (Monotheist)

↓

Mary (Monotheist)

↓

Jesus (Monotheist)

***Hāshim** (Monotheist) (He is kept alive)*

↓

'Abd al-Muṭṭalib (Monotheist)

***Abū-Ṭālib** (Monotheist)* | ***'Abdullāh** (Monotheist)*

↓

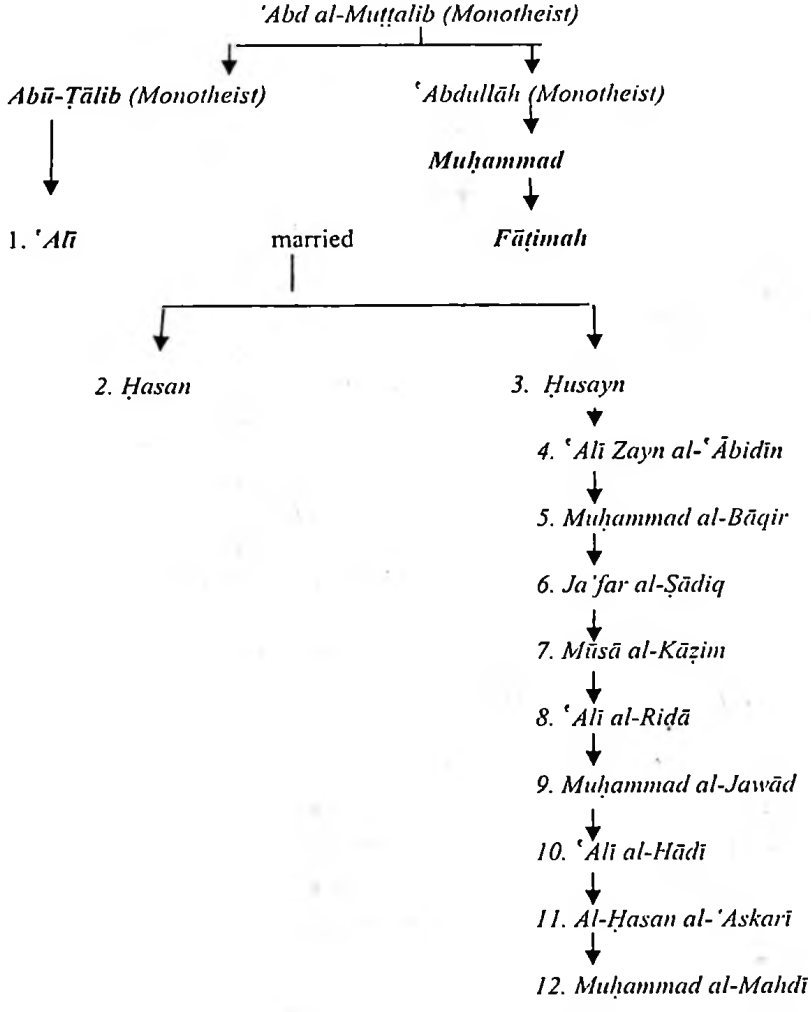
1. Muḥammad

↓

3. 'Alī *married* ***2. Fāṭimah***

ALL DIVINE GUIDES WERE MONOTHEISTS AND JUST

FAMILY TREE OF PROPHET ABRAHAM UP TO THE FOURTEEN INFALLIBLES



ALL IMAMS ARE OF NOBLE DESCENT FIRST THEIR SOULS WERE CREATED BUT THEY WERE SENT AS LAST GUIDES FOR PERFECTION OF HUMAN CHARACTER

SHORT INTRODUCTION TO IMAM MUḤAMMAD AL-BĀQIR

Name: Muḥammad.

Byname : Abū-Ja'far.

Title: Bāqir al-'Ulūm (Splitter of all knowledge).

Father's name: 'Alī ibn al-Ḥusayn, Zayn al-'Ābidīn.

Mother's name: Fāṭimah bint al-Ḥasan.

Date of birth: Friday, 1st Rajab, 57 AH.

Period of Imamate: 19 years and 10 months.

Date of martyrdom: 7th of Dhu'l-Ḥijjah, 114 AH (poisoned by the command of Hishām ibn 'Abd al-Malik, the Umayyad ruler).

Burial Place: Al-Baqī' Cemetery, al-Madīnah.

Age: 57 years: 3.5 years with Imam al-Ḥusayn ('a), 35 years with Imam al-Sajjād, and 19 years as Imam.

Imam Muḥammad al-Bāqir ('a) was the eldest son of Imam 'Alī ibn al-Ḥusayn al-Sajjād ('a). He lived during a period of turmoil and tussle between the Umayyad ruling authorities and the 'Abbāsid revolutionists.

Imam Muḥammad al-Bāqir ('a) seized these conditions of political disorder to teach true Islam as revealed to his great grandfather the Holy Prophet Muḥammad (ṣ).

Jābir ibn 'Abdullāh al-Anṣārī, a companion of the Holy

Prophet (ṣ), lived such long life that he saw Imam Muḥammad al-Bāqir ('a) and conveyed to him the greetings of his grandfather, the Holy Prophet (ṣ), who had foretold Jābir that he would live until he would meet one of his descendants, namely; Imam al-Bāqir ('a).

Imam al-Bāqir ('a) engaged himself in teaching true knowledge of Islam, cognizance of God, and jurisprudence to a large number of students to combat against the corrupted Islam of the time as preached by the tyrannical rulers and the false scholars of their court.

Imam Muḥammad al-Bāqir ('a) was poisoned by Ibrāhīm Ibn al-Walīd because of his activities in preaching true Islam which was a threat to the usurpers of caliphate.

SAYINGS OF IMAM AL-BĀQIR (ʿA)

1. Three instructions

My son! Whenever you are favored with blessings from God, say: *al-ḥamdu-lillāh* (All praise be to God).

And when something makes you sad, say: *lā ḥawla wa-lā quwwata illā billāh* (there is no transformation and no power except by God).

And if you are deprived of sustenance, say *astaghfirullāh* (I ask God's forgiveness).

Tuḥaf al-'Uqūl.

2. The Ignoble

The Weapon of the base and ignoble is scolding, or abusive language.

Tuḥaf al-'Uqūl.

3. Journey to the Here after

When a person reaches forty years of age, a herald announces in the heaven, "Be prepared for the journey to the Hereafter, and provide yourself with provisions for it."

Tuḥaf al-'Uqūl.

4. Revenge by God

When God likes to take vengeance for one of His saints upon those who oppress him, He will avenge using the enemy of His saint's enemy; and when God likes to take vengeance for Himself upon His enemy, He will do so using His saints.

Tuḥaf al-'Uqūl.

One of the Most Excellent Names of God is the Avenger (*al-muntaqim*). He will take vengeance upon His enemies by means of Imam al-Mahdī ('a), Prophet Jesus ('a), and their followers.

5. The Most hopeful Qur'ānic Verses for the Ahl al-Bayt; The Right to Intercession

You, the people of Iraq, say that the most hopeful Qur'ānic verse for you is this one: "O my servants who have transgressed against their own souls, do not despair of the Mercy of God... (39/53)"

As for us the Ahl al-Bayt (i.e. the Holy Prophet's Household), we say that the most hopeful Qur'ānic verse for us is this one: "Soon shall your Lord bestow you so much that you will be pleased. (93/5"

God has promised His messenger (ṣ) to satisfy him with the right to intercession regarding his people' the Muslim community.

Tuḥaf al-'Uqūl

The Ahl al-Bayt ('a), the holy sinless personalities, shall be given the right to intercession on the Resurrection Day. So, they shall intercede for their followers before God the Almighty.

6. Chasteness

No worship, or devotion to God, excels chasteness of stomach and private parts.

Tuḥaf al-'Uqūl

A person should abstain from consuming any food that is illegally gotten or religiously prohibited and abstain from committing adultery or any sexual offense.

7. Two keys of evils

My son! Abstain from idleness and dissatisfaction, for these two are the keys to all evils. When you are lazy, you will not pay the due rights; and in case of dissatisfaction, you will not be patient.

Tuḥaf al-'Uqūl

8. Like a Relative

Twenty years of company and friendship makes a person your relative.

Tuḥaf al-'Uqūl

9. The Needy

God dislikes a person who entreats another person persistently; but He likes His servants to implore and earnestly beseech to Him alone.

Tuḥaf al-'Uqūl, pp. 293

If people knew the evils of begging, no one would beg another at all. And if the begged person knew the evil of rejecting a beggar, no one would reject anyone's request.

In the presence of Imam al-Bāqir ('a), a person prayed, saying,

"O God! Make me free of need for people."

The Imam ('a) said,

> Do not pray that way; rather, you may say, 'O God! Make me free of need for the wicked people.' In fact, a believer is never free of need for his faithful brethren.

Tuḥaf al-'Uqūl

10. When is God your enemy?

> Sometimes, when a person meets another person, he says, "May God destroy your enemy!" without considering that the enemy of that person may be God.

God is the enemy of one who disobeys Him and disobeys His Apostles and Imams, but God does not destroy His enemies, because He is patient and He grants respite to sinners and criminals prior to punishment in the interest of justice to give a chance for repentance and forgiveness to all human beings, who are under the divine test.

11. Who are the Ahl al-Dhikr?

With regard to the following Qur'ānic verse,

> "Ask the People of the Reminder (*ahl al-dhikr*) if you do not know. (16/43)"

Jābir al-Ju'fī, a companion of the Imam, narrated that Imam al-Bāqir ('a) explained that the *ahl al-dhikr* refers exclusively to the Ahl al-Bayt. So, the Imam ('a) said,

> We are Ahl al-Dhikr.

Imam al-Ṣādiq ('a) is reported to have said,

> "God the Almighty has described the Holy Qur'ān as *dhikr* (reminder), saying,
>
> 'We have sent down the *dhikr* to you so that you may clarify for the people that which has been sent down for them (15/44).'

The *Ahl al-Dhikr* (i.e. the Holy Prophet's Household) and the *Dhikr* (the Holy Qur'ān) shall never be separated from one another. This fact was declared by the Holy Prophet (ṣ) in the famous tradition known as *ḥadīth al-thaqalayn* that reads,

> "Verily, I am leaving behind me amongst you the two precious things [*thaqalayn*]: the Book of Allah and my progeny [*'itratī*], the members of my Household [*Ahl al-Bayt*]. If you hold fast to them, you shall never go astray. These two shall never separate from each other until they meet me at the Pond [*ḥawḍ*] (of *Kawthar*)."

In their capacity as the *ahl al-dhikr* (i.e. people of the Holy Qur'ān), the Holy Imams of the Ahl al-Bayt are the only persons who have the right to explain the words of God as exactly as desired by God, without any distortions in meaning. However, the enemies of the Ahl al-Bayt misinterpret the meanings of the Holy Qur'ān so as to make the people feel of no need for the Holy Imams in the understanding of the Qur'ānic verses.

God states in the Holy Qur'ān,

> "Indeed, We have sent down the Reminder (*dhikr*) and indeed We will be its guardian (15/9)."

All over history, the divinely revealed books were distorted by the enemies of the prophets. Such distortions were made for even a cheap compensation. As for the Holy Qur'ān, it is God

the Almighty Who has promised to save and guard it from any distortion, because this Holy Book is in the heart of its people; the Ahl al-Bayt ('a). For this reason, they are truly the *ahl al-dhikr*—the people of the Reminder.

The Holy Qur'ān also reads,

> "Allah has indeed revealed to you a reminder (*dhikr*); a Messenger who recites to you the clear communications of Allah... (65/10-11)"

The Holy Qur'ān has described the Holy Prophet Muḥammad (ṣ) as *dhikr* (reminder). The Holy Imams are thus the people of the Reminder—the Holy Prophet (ṣ).

12. The Medium Nation

Burayd al-'Ujalī quotes Imam al-Bāqir ('a) as saying about the interpretation of this holy Qur'ānic verse:

> "Thus We have made you a medium nation that you may be the bearers of witness to the people and that the Messenger may be a bearer of witness to you. (2/143)

We, the Imams, are the medium (equitable) nation; and we are the bearers of witness to the people and the divine guiding authorities on the earth.

Al-Kāfī, 1/191.

The *medium nation* stands for Imam 'Alī ibn Abī-Ṭālib and the eleven holy Imams from his progeny exclusively. In fact, this Qur'ānic expression has nothing to do with the Muslim nations, because some individuals of this nation are not qualified enough to be bearers of witness to the people. In fact, some Muslims renounced their faith when Allah the Almighty

ordered His Apostle Muḥammad (ṣ) to change the direction of *qiblah* from the mosque of Jerusalem to the Holy Ka'bah. People whom God chooses to act as bearers of witness must be well-qualified for this mission, which requires honesty and faithfulness, because their witness will be admitted on the Resurrection Day. As a result, the *medium nation* must be none but the Holy Imams ('a).

13. Explanation of all things

Regarding the following holy Qur'ānic verse:

> "And we have revealed the book to you explaining clearly everything, and a guidance and mercy and good news for those who submit (16/ 89)"

Imam al-Bāqir ('a) says,

> God has sent down a Book to His Apostle that describes everything, including the past events and the coming events up to the Resurrection Day.

Fayḍ al-Islām

> God commanded His Messenger to teach the secrets of Qur'ān to 'Alī. This secret knowledge was taught by the Messenger to no one else except 'Alī and We, the Imams, alone have inherited this knowledge rather than anyone else.

Dalā'il al-Imāmah, pp. 4

God says in the Holy Qur'ān,

> "We have reckoned everything in a manifest Imam (36/12)"

Upon the revelation of this holy verse, the companions of the Holy Prophet (ṣ) are reported to have him as to who that *Manifest Imam* was. At that moment, Imam ʿAlī (ʿa) stepped into the mosque. So, the Holy Prophet (ṣ) declared,

"'Alī is the Manifest Imam."

14. Faith in God

Imam al-Bāqir (ʿa) is reported to have said to ʿUmar ibn ʿAbd al-ʿAzīz, the Umayyad ruler of his time,

Three things perfect one's faith in God if they are possessed...

The ruler sat down respectfully before the Imam (ʿa) and asked

"O Ahl al-Bayt What are these three things?"

The Imam (ʿa) answered,

O ʿUmar! When pleased, one must not allow his gratification to lead him toward evildoing.

When furious, one must not allow his fury to make him deviate from the truth.

When powerful, one must not assume ownership of what does not belong to him.

Upon this situation, ʿUmar ibn ʿAbd al-ʿAzīz gave back the land of Fadak to Imam al-Bāqir (ʿa).

This land had been donated by the Holy Prophet (ṣ) to his daughter Lady Fāṭimah al-Zahrā' (ʿa), but Abū-Bakr came to power, he confiscated this land and claimed that the Holy Prophet (ṣ) had not left anything as legacy.

It is worth mentioning that when ʿUmar ibn ʿAbd al-ʿAzīz came to power, he prevented the practice of cursing Imam ʿAlī ibn Abī-Ṭālib (ʿa) in the mosques. This practice was issued by

the accursed Mu'āwiyah ibn Abī-Sufyān, as a sign of his bitter enemy to Imam 'Alī ('a), the Holy Prophet (ṣ), and Islam.

Biḥār al-Anwār 46:326

15. Why God praised 'Alī

'Abdullāh ibn Nufay' became an enemy of Imam 'Alī ('a) after he had seen the great numbers of the Khawārij whom were killed by Imam 'Alī ('a) in the Battle of Nahrawān. One day, he came to Imam al-Bāqir ('a) and said that Imam 'Alī ('a) become infidel when he killed the Khawārij unjustifiably!

Answering him, Imam al-Bāqir ('a) said,

> May your mother be bereaved of you! Did God, when He praised and loved 'Alī, know that he would kill those Khawārij? If you say that He did not know about that, you will be judged as faithless...

'Abdullāh answered, "Yes, God must have had knowledge of that."

Imam al-Bāqir ('a) asked again,

> Did God love 'Alī ('a) because 'Alī was obedience or disobedient to Him?

'Abdullāh replied, "Of course, God loved 'Alī because of his obedience to Him."

Here, Imam al-Bāqir ('a) said,

> You may leave now! You are convicted.

'Abdullāh left, saying, "Truth has been manifested, just like morning after night."

Al-Kāfī, p 349

16. Imam al-Mahdī ('a)

When the Rising Imam (al-Qā'im) emerges out of the curtain of concealment, his first statement will be: "He who is left by God unto you is good for you, if ye be believers. (11/86)"

He will then add, "I am '*He who is left by God*' on His lands, and I am His representative and argument-person against you all."

From then on, everyone will greet him with these words: Peace be upon you, O he who is left by God in His lands.

Fayḍ al-Islām

17. The Imam's Prestige

Addressing Qatādah, a master scholar of the people of Basrah, Imam al-Bāqir ('a) said,

The Mighty and Majestic God has created authorities and guides for His creatures; and these guides are the most prominent models on this earth, the executers of the Divine commands, the nobles of all people, the bearers of the Divine knowledge, the most distinguished ones, the foremost of all creations in existence, and the nearest to the Divine Throne.

Do you know that you are now sitting in the presence of one of those who resemble the houses that God has permitted to be exalted and that His Name is glorified therein in morns and eves by men whom neither merchandise nor selling diverts from the remembrance of Allah and the keeping up of

prayer and the giving of poor-rate? These attributes are possessed by none except us, the Ahl al-Bayt.

Qatādah said, "Yes, by God! You are right. May I be sacrificed for you! By God! The houses mentioned in this verse are definitely not houses made of stone and clay.

Al-Kāfī, 16:258

18. The ʿAbbāsid Rulers

As an attempt to prove that they were not usurpers of the Islamic leaders like the Umayyad rulers were, the ʿAbbāsid rulers claimed that they were as close to the Holy Prophet (ṣ) as the Holy Imams. Refuting their claim, Imam al-Bāqir (ʿa) said,

I swear by God! Al-Ḥasan and al-Ḥusayn were like sons of the Holy Prophet (ṣ).

The Imam then recited the following holy Qur'ānic verse:

"Forbidden to you (in marriage) are the wives of your sons who are from your own loins. (4/23)"

Imam al-Ḥasan and Imam al-Ḥusayn—peace be upon them—were the grandsons of the Holy Prophet Muḥammad (ṣ); as they were the sons of Lady Fāṭimah al-Zahrā' (ʿa), the Holy Prophet's daughter. According to the laws of Islam, it is forbidden for the Holy Prophet (ṣ) to marry the daughters and the divorced wives of Imam al-Ḥasan and Imam al-Ḥusayn, because these two are treated as his own sons with regard to laws of family relations. As for the ʿAbbāsid rulers who are the descendants of al-ʿAbbās ibn ʿAbd al-Muṭṭalib the Holy Prophet's paternal uncle, they were not in the linage of the Holy Prophet (ṣ) and they cannot be decided as his descendants; therefore, it is legal for the Holy Prophet (ṣ) to marry their daughters.

This of course proves that the Holy Imams were the closest to the Holy Prophet (ṣ), while the ʿAbbāsid rulers were not.

The ʿAbbāsid rulers turned a blind eye to this big difference between the Holy Imams and them with regard to their relationship to the Holy Prophet (ṣ). They believed that they should be entitled with the right to succession to the Holy Prophet (ṣ) because they were his family members, just as the Holy Imams were. First of all, the question of assuming the leadership of the Muslim community after the Holy Prophet (ṣ) should be decided by God Almighty alone, and no other factor should be noticed in this regard. It was proven through innumerable authentically reported traditions of the Holy Prophet (ṣ) that he very frequently declared that God the Almighty had designated Imam ʿAlī, followed by Imam al-Ḥasan, Imam al-Ḥusayn, and the nine Imams from his offspring, to the office of the religious and political leadership of the Muslim nation.

Accordingly, the ʿAbbāsid rulers were usurpers of this office, just like the Umayyad rulers were.

It is reported that an ʿAbbāsid ruler challenged one of the Holy Imams (ʿa) to prove that they were the true sons and descendants of the Holy Prophet (ṣ). Proving so, the Holy Imam (ʿa) asked the ruler, "Supposing that the Holy Prophet (ṣ) appeared at this time and asked you to give your daughter to him in marriage. Will you do so?"

The ruler said without hesitation, "Of course I will. And I will have the honor to do so."

The Imam (ʿa) answered, "As for me, I cannot do so, because this is illegal according to the law of Islam. This is so because the Holy Prophet (ṣ) is my grandfather, and my daughter is one of his descendants."

By a divine command, the Holy Prophet (ṣ) married the divorced wife of his adopted son Zayd ibn Ḥārithah. If an adopted son does not belong to the linage of the one who adopted him, it is then lawful for the adopting man to marry the ex-wife of his adopted son.

However, the logic for God the Almighty having ordered the Holy Prophet (ṣ) to marry the ex-wife of his adopted son has been mentioned in the following holy Qur'ānic verse:

> "... but when Zayd had accomplished his want of her (i.e. his wife), We gave her to you as a wife, so that there should be no difficulty for the believers in respect of the wives of their adopted sons, when they have accomplished their want of them; and Allah's command shall be performed. (33/37)"

The Arabs before Islam used to consider one's adoptee as his son with regard to all social, family, and inheritance laws. Yet, Islam came to annul this social custom by ordering the Holy Prophet (ṣ) to marry the divorced wife of his adopted son.

19. This World

> Consider this world as a resort where you have to stay for an hour and then leave, or like wealth which you have obtained in your dream and got delighted; but when you woke up, there was nothing in your hand.

Tuḥaf al-'Uqūl, 287

Consider this world to be a hotel for travelers and you have to leave it sooner or later. Not only your lodging-house that you will have to leave sooner or later, but also you will have to leave behind you all your wealth, property, and everything you

possess. Good deeds alone are what you will take with you for your destination.

20. The Most Regretful Person

On the Resurrection Day, the most regretful person will be one who has clarified justice for others but he himself proceeded in the opposite direction.

Tuḥaf al-'Uqūl, pp. 298

21. Spot in Heart

Every person has a white spot in his heart. When he commits a sin, there appears in it a black speck which disappears when he repents and seeks forgiveness of God; but if he does not repent and goes on committing sins, this black speck grows and spreads all over the whiteness.

When the entire whiteness in heart is overcast and becomes black, that person will never turn towards goodness and truth. Concerning this, the Mighty and Majestic God says in the Holy Qur'ān, "Nay! Rather what they used to do has overwhelmed their hearts. (83/14)"

Biḥār al-Anwār 73:332.

22. The Blessing of Religion

God may bestow this world on His saints and enemies alike; but He bestows the true religion to His saints only.

Tuḥaf al-'Uqūl, pp. 300

All religions to suit different times were revealed by one and the same God; therefore, there is only one religion from God. Yet, deviations and distortions were made by men. God's finalized religion; i.e. true Islam, will last to the Resurrection Day. So, people should completely submit themselves to God alone, but not to those who distorted God's commandments and misinterpreted His Books.

23) Recognition of the Imams

If one strives hard to obey and worship God, but does not recognize an Imam that is appointed by God, all his endeavor is lost, his worship is in vain and his acts are rejected by God, as he has gone astray and is bewildered. The example of such a person is a sheep that separated from the herd and had no shepherd to guard it; so, it eventually became a prey for wolves.

By God! Any individual of this community who does not follow an obvious and just Imam who is appointed by the Mighty and Majestic God, will definitely go astray and become bewildered. And if he dies in this state, his death will be that of the infidels and hypocrites.

Al-Kāfī 1:375

24) Pillars of Islam

Islam is based on these pillars: (1) Establishment of (the daily ritual) prayers, (2) paying the zakāt rate, (3) undertaking the Ḥajj Pilgrimage to Makkah, (4) observing fasting during the month of Ramaḍān, and (5) paying homage and showing loyalty to the Holy Imams (i.e. *wilāyah*).

It happens that one is exempted from any of the first four pillars of Islam under certain circumstances, but no one is ever exempted from the fifth one; namely, loyalty to the Holy Imams.

One who does not have enough wealth to afford the Ḥajj Pilgrimage, may be exempted from it. One who does not have enough means may be exempted from paying the zakāt rate. An ailed person is allowed to perform the daily prayer in the posture of sitting and even lying to the direction of Qiblah. An ailed is also exempted from fasting (until he recovers his illness). But the pillar of *wilāyah* is compulsory upon everyone under all conditions; in health, disease, poverty and richness.

Wasā'il al-Shī'ah 1:14

25. The Holy Qur'ān

As long as the heavens and the earth exist, the Qur'ān will be utilized spiritedly with zeal by every noble and virtuous nation that recites it. The Qur'ān is a message from God and it guides you towards virtues and warns you against vices.

The Holy Prophet (ṣ) is reported to have said,

"Whoever learns the Qur'ān for the sake of gaining a worldly pleasure, God will not allow him to Paradise."

Shaykh al-Ṭabarsī, Makārim al-Akhlāq

It is impossible that the Holy Qur'ān is the word of anyone rather than God the Almighty. This fact is irrefutable despite the many baseless arguments raised by those who doubt the

genuineness of this Divinely revealed Book. The Holy Qur'ān is undoubtedly a confirmation of what was revealed before it and a clear explanation of all things.

26. The Vicinity of God

The Holy Qur'ān reads,

> "...Lest anyone should say: Alas! For negligence of my duty in the vicinity of God, and indeed, I was among those who ridiculed." (39:56)

Explaining this holy verse, Imam al-Bāqir ('a) says,

> The "vicinity of God" denotes us—the Ahl al-Bayt.

Baṣā'ir al-Darajāt, pp. 83

No one is closer to God than the Fourteen Immaculate Personalities, as indicated by Imam 'Alī al-Hādī ('a) in the al-Ziyārah al-Jāmi'ah al-Kabīrah that is ascribed to him, where he, addressing the Holy Imams, says,

> "God created you (i.e. the Fourteen Immaculate Personalities) as lights and made you surround the Divine Throne."

27. Wilāyah

The Holy Qur'ān reads,

> Say (*O' Our Apostle Muḥammad!*), "I exhort you only to one thing, that rise up ye for God's sake in twos and singly, then ponder ye: your companion (*Our Apostle Muḥammad*) is not possessed, he is none but a warner (*sent*) unto you, before a severe chastisement. (34/46)"

Explaining this holy Qur'ānic verse, Imam al-Bāqir ('a) says,

> Carrying out the command of God, the Holy Prophet has exhorted to one thing only; that is the *wilāyah*.

The Arabic word *wilāyah* is polysemous (i.e. having many meanings). Yet, when it is used for the Ahl al-Bayt, it means one of two things, which is determined by the context in which it is used: (1) either allegiance and loyalty to the Holy Imams, or (2) the divinely ordained leadership of the Holy Imams.

Some of the jinn used to serve and work for Prophet Solomon ('a). Neither the jinn nor can the devils overwhelm or affect the Holy Prophet Muḥammad (ṣ).

28. The Apparent and Hidden Favors

The Holy Qur'ān reads,

> "What! See ye not that God hath made subservient unto you what is in the heavens and what is in the earth, and completed on you His bounties (*both*) apparently and hidden? Yet, among the people is he who disputeth concerning God without knowledge and without any guidance and without any book illuminating. (31/20)"

Explaining this holy Qur'ānic verse, Imam al-Bāqir ('a) says,

> The apparent favors mentioned therein refer to the Holy Prophet, the religious knowledge, and the faith of monotheism that was revealed to him. As for the hidden favors, it is the divinely ordained leadership of the Ahl al-Bayt.

Ibn Shahr'āshūb, Manāqib... 4:178-80

Among many other things, *wilāyah* of the Ahl al-Bayt includes their religious and political leadership of the Muslim community as well as the Muslims' love for and obedience to them.

29. Tyrants are Distant from Truth

Be it known to you, O Muḥammad ibn Muslims, that tyrannical rulers and their followers are cast out of the true religion that was revealed by God. They have gone astray and mislead others; "so, their actions are like ashes on which the wind blows hard on a stormy day; they have no power and authority over anything that they have earned. That is straying far distant from the truth."

Al-Kāfī 1:375

The treasures of the tyrants are like ashes that are too feeble to resist the storm of justice.

30. God's Saints

God has concealed His saints and devotees among His creatures; so, do not humiliate any one of God's servants, because he/she could be a saint of God.

Biḥār al-Anwār 78:188

31. Enmity

Beware of enmity, for it corrupts the heart and breeds hypocrisy.

Ḥilyat al-Awliyā'

32. Break not your back!

Three qualities break one's back. They are:
(1) Regarding one's good deeds as tremendous, (2) forgetting one's sins and faults, and
(3) considering one's opinion as the best of all.

Al-Khiṣāl 1:112

33. Apparent Conduct

When a person's apparent conduct is better than his secret behavior, his deeds will be light in the Scale of deeds on the Resurrection Day.

One's deeds are judged according to the scope of the purity of one's intention.

34. Heavy or Light in the Scale of Deeds

Verily, God the Almighty has made good to appear for the seekers of worldly pleasures as heavy-to-do as it will be in the scale of their deeds on the Resurrection Day. Similarly, He has made evil to appear for them as easy-to-do as it will be in the scale of their deeds on the Resurrection Day.

Al-Kāfī 2:143

As to those who seek after the worldly pleasures and fail to remember or work for the Hereafter, it is difficult for them to do charitable and gracious deeds, but it is very easy for them to commit sins and offenses.

35. Tomorrow never comes!

Make the best of today, as you may not exist tomorrow.

Tuḥaf al-'Uqūl, pp. 299

Let bygones be bygones and future is but a dream; so, act in the living present and make use of your day as much as you can, because it is not guaranteed that you will live to see tomorrow.

If two days of a person are equal, he is then a loser. So, make some progress every day, since self-assessment is necessary every day.

Procrastination is the thief of time. Tomorrow becomes today, if it comes. Tomorrow always remains tomorrow; so, make the best of today.

36. Paradise and Hell

Paradise is surrounded by patience and vexation; therefore, whoever is so steadfast that he can stand his troubles in this world, will be allowed to Paradise.

Hellfire is surrounded by pleasures and lustful desires; therefore, whoever pleases his evil instincts with pleasures and carnal desires, shall be sent to Hellfire.

Al-Kāfī 2:89

A person who leads a good life in obedience to God is spiritually in Paradise, although he may face difficulties and troubles in this world. On the other hand, the sinful and the disobedient to God are bereaved of peace of mind in this world and they spiritually dwell in Hellfire although they are still in this world.

37. Interest on Loan

The most vicious income is to earn by lending money at interest.

Al-Kāfī 5:147

Usury (i.e. lending money at interest) is illegal and a grave sin; whereas earning through such legal means as sleeping partnership is legal.

Sleeping partnership (*muḍārabah*) is a transaction between two persons involving that one party pays the money while the

'Sana' are worth their weight in gold. Sana removes constipation, which is the main cause of many diseases. (C-Lax Tablet contains Sana leaves.

(3) Steam baths (sauna)

Steam bath opens pores of your body by perspiration. The performance of skin becomes splendid. Massage with olive oil on skin is often recommended for treatment of diseases like general weakness paralyses.

Imam al-Riḍā ('a) is reported to have said,

"One would not have died if he were massaged."

Thus, conditional death can be avoided by proper treatment and medication.

(4) Snuffing

Snuffing, as a method of medication, stands for inhaling medications through the nose.

Snuffing causes sneezing and cures many diseases.

It is recommended to thank God (by saying *alḥamdu-lillāh*) immediately after sneezing, because sneezing means that one's defense system is working properly.

(5) Vomiting (Emetics)

Poisons are removed from the stomach by vomiting.

(6) Taking Honey

Honey of different regions differs in color and properties according to flora and fauna of that region. Honey is good for longevity.

Diabetics need sugar as fuel and energy for the body movement. Without sugar, they experience coma. The best

source of sugar is honey; therefore, diabetics can take honey to maintain sugar level in their blood, but excess of honey should be avoided.

(7) The final remedy is cauterization (Burning)

Nowadays, instead of burning, surgeons remove the diseased organs by surgical operations.

Sometimes, added to this is the hair-removing powder, which is a compound of lime with depilatory effect.

People apply the hair-removing powder (known as *nawra*) once or twice a week for removing the hair below the waist in order to prevent microbes from gathering thereon.

40. Imam al-Ḥusayn ('a) and Predestination

Imam al-Bāqir ('a) was only three years old when the tragic battle of Karbalā' took place.

One of the passages of the famous *Ziyārah 'Āshārā'*, which is an everlasting memoir of the Imam, mentions Imam al-Mahdī the Awaited as follows:

> "So, I beseech Allah... that He may sustain me with the demand of vengeance for your (Imam al-Ḥusayn's) blood with a divinely- assisted leader from your descendants, the nobles of the Household of Muḥammad (ṣ)."

The promised savior, Imam al-Mahdī, shall inevitably reappear by the will of God so as to take a just and equitable vengeance upon all those who were responsible for and all those who consented to the martyrdom of Imam al-Ḥusayn ('a) all over ages and up to the time of Imam al-Mahdī's reappearance.

God the Almighty has decided to put all His creatures to the

test so as to distinguish the good from the bad. He had granted Satan respite, but when this respite comes to and end, God the Almighty shall permit Imam al-Mahdī to appear so as to fill the globe with justice and equality as same as it has been filled with injustice and bias.

Martyrdom of Imam al-Ḥusayn ('a) is an extremely tragic event in the human history. The Battle of Karbalā' was a conflict of the right against the wrong, and the justice against tyranny. No one had such an exalted character as Imam al-Ḥusayn did when he sacrificed everything for the sake of establishing the Divine values of truth and justice. He thus paid a very dear price for attaining success in his purpose. He awakened the people of all times to follow on his footsteps by martyrdom, instead of obeying the powerful tyrants.

Not only do the Shī'ah Muslims mourn Imam al-Ḥusayn ('a) every year, but also all those who love freedom, truth and justice throughout the world, regardless of their religion or ideology, mourn Imam al-Ḥusayn and recall his unique attitude to tyranny and injustice. So, he is mourned by many Muslim sects as well as Christians, Jews, Hindus and others.

Having responded to the numerous invitations that he received from the people of al-Kūfah, Imam al-Ḥusayn ('a) proceeded towards al-Kūfah, accompanying with him his sincere companions, members of his family, women and children. However, when he arrived at Karbalā', war was imposed on him.

Referring to this fact, Allamah Iqbalhas said, "If the aim of Imam al-Ḥusayn ('a) was war, he wouldn't have traveled with women and children."

Imam al-Ḥusayn ('a) was forced to choose between two alternatives: either to save his life by swearing allegiance to the

tyrannical ruler Yazīd ibn Mu'āwiyah, or to choose martyrdom in order to keep true Islam alive.

He ('a) thus preferred martyrdom to submission to the unjust ruler and declared his courageous situation by saying, "We do not bear humiliation of allegiance to the rulers who are cursed by God in the Qur'ān."

Thus has Imam al-Ḥusayn ('a) set an example of judging the ruler before obeying him. We should extol Imam al-Ḥusayn ('a) for his prudent decision.

God says in the Holy Qur'ān,

> "O ye who believe, obey God and obey the Apostle and those vested with authority from among you. (4/59)"

Who are those *vested with authority*?

The Holy Qur'ān also says,

> "...and obey not the disbelievers and the hypocrites. (33/1)"

> "...and obey not from among them a sinner or an ungrateful one. (76/24)"

> "And We have sent down unto thee (*O Our Apostle Muḥammad!*) the Book (*the Holy Qur'ān*) with truth, confirming what is before it of the Book and a guardian over it; therefore, judge between them by what God hath sent down, and follow not their (*vain*) desires, diverging from what hath come unto thee, of the Truth. (5:48)"

Imam al-Ḥusayn's martyrdom was not predestined. It is the most tragic incident and it should not be attributed to God. God does not commit a particle weight of injustice (4/40); therefore, whoever blames God for this greatest injustice, contradicts the

word of God Who is too just to commit tyranny. Tyranny and injustice are committed by men and jinn only.

As for the Muslim Predestinarians (*Jabriyyah*; the fatalists who believe that every thing that takes place in this world has been predestined by God Who must be thus regarded as the doer of that thing, because all of us are forced to do what we are doing), they claim that God had predestined to see Imam al-Ḥusayn martyred and Lady Zaynab taken as captive. This is definitely inaccurate, because God is too just to force anyone to do what he is doing.

The tragedy of Karbalā' is truly the greatest tragedy in the world, which has been mourned from many ages up to this date and shall be mourned up to the Resurrection Day.

Let us now consider a Qur'ānic verse dealing with the topic of predestination. The Holy Qur'ān thus reads,

> "No evil befalls on the earth nor in your own souls, but it is in a book before We bring it into existence; surely, that is easy to Allah. (57/22)"

According to this holy verse, God had known everything about Imam al-Ḥusayn and his enemy Yazīd ibn Mu'āwiyah before they were born. In fact, God had foretold the Holy Prophet Muḥammad ('a) about the befalling of this tragedy. As for the Holy Prophet (ṣ), he was given a handful of the dust of Karbalā' by the angels. Before his passing away, the Holy Prophet (ṣ) gave his virtuous wife Ummu-Salamah that handful of the dust of Karbalā' and told her that once she noticed that the color of the dust turned red, she would know that Imam al-Ḥusayn ('a) was martyred.

Although God the Almighty, Who knows all things, knew about the befalling of the tragedy of Karbalā', this does not

mean that it was He who decided its befalling or that He had predestined it. He, the Almighty, says in the Holy Qur'ān,

> "Whatever good befalls you is from God; and whatever evil befalls you is from yourself. (4/78)"

God is not responsible for the tragedy of Karbalā', because He is just and He knew that Imam al-Ḥusayn would never disobey Him nor dishonor His Apostle and Him by submitting and swearing allegiance to the tyrannical Yazīd. It was in fact Yazīd who committed this tragedy.

Some logical arguments against predestinarianism are as follows:

If God had predestined everything, why does He put mankind and jinn to the test?

If God had predestined everything, why does He send messengers and Imams for guiding the people?

If God had predestined everything, where is the need for the Judgment Day?

If God had predestined everything, what for has He created Hellfire and Paradise?

It is now clear for every wise person that sins and good deeds are committed and done by men by their own freewill and are not predestined by God, although God knows whatever a person will do as He is All-knowing.

Once more, if all one's actions had been previously predestined by God, then it is unfair for God to punish Yazīd for what he had committed against Imam al-Ḥusayn ('a).

When Yazīd was convicted of this unpardonable sin by Imam Zayn al-'Ābidīn ('a) after the tragedy of Karbalā', he pretended to be unaware of it and he started blaming other persons like

'Ubaydullāh ibn Ziyād, his deputy governor of al-Kūfah.

Wahhābīs consider Yazīd as guiltless; they claim that whatever God wishes will come to pass; so, they say, there is no blame on Yazīd.

In fact, they are inadvertent of the fact that God tests every person in this world and rewards or punishes them on the Day of Judgment. All those who support Yazīd or the view of the Wahhābīs will be punished by God exactly like Yazīd, irrespective of the era and the country they live in.

Imam al-Ḥusayn ('a) was martyred because he refused humiliation and contempt when he refused to pay homage to such a tyrannical ruler as Yazīd ibn Mu'āwiyah—the descendant of the accursed tree in the Qur'ān:

> "And We caused not the vision which We showed thee save as a trial for the people, and (*similarly*) the Accursed Tree in the Qur'ān. (17/60)"

The famous *Ziyārāt 'Āshārā'* may be considered an everlasting memoir and present from Imam al-Bāqir ('a) to those who have recognition of the Fourteen Immaculate Personalities, peace be upon them all, and specially to those who undertake pilgrimage to the holy shrine of Imam al-Ḥusayn ('a).

The Divine reward of addressing Imam al-Ḥusayn with the words and statements of *Ziyārāt 'Āshārā'* upon visiting his holy tomb is many times as the reward of going on the ritual Ḥajj pilgrimage.

Imam al-Bāqir ('a) is reported to have recommended saying *Ziyārāt 'Āshārā'* every morning all during the year, in order to remember Imam al-Ḥusayn ('a), follow his example, and apply to oneself his ideals and the goals for which he sacrificed his soul, so that tyranny will be removed and justice will be established.

Ziyārāt 'Āshārā'

Peace be upon you, O Abū-'Abdullāh. Peace be upon you, O son of Allah's Messenger. Peace be upon you, O choicest of Allah and son of His choicest. Peace be upon you, O son of the Commander of the Faithful and son of the chief of the Prophets' successors. Peace be upon you, O son of Fāṭimah the doyenne of the women of the worlds.

Peace be upon you, O vengeance of Allah, son of His vengeance, and the unavenged so far. Peace be upon you and upon the souls that resided in your courtyard. Peace of Allah be upon all of you from me forever as long as I am existent and as long as there are day and night.

O Abū-'Abdullāh, unbearable is the sorrow and excruciating and unbearable is the misfortune of you for us and for all the people of Islam.

Excruciating and unbearable has been your misfortune in the heavens for all the inhabitants of the heavens. So, may Allah curse the people who laid the basis of persecution and wronging against you, O Members of the Household.

May Allah curse the people who drove you away from your position and removed you away from your ranks that Allah has put you in.

May Allah curse the people who slew you. May Allah curse those who paved the way for them to do so and who made possible for them to fight against you.

I repudiate them in the presence of Allah and You and I repudiate their devotees, followers, and loyalists.

O Abū-'Abdullāh, I am at peace with those who are at peace with you and I am at war against those who have fought against you up to the Resurrection Day.

May Allah also curse the family of Ziyād and the family of Marwān. May Allah also curse the descendants of Umayyah altogether. May Allah also curse the son of Marjānah. May Allah also curse 'Umar the son of Sa'd. May Allah also curse Shimr. May Allah also curse the people who saddled up, gave reins to their horses, and masked their faces in preparation for fighting against you.

May my father and mother be ransoms for you. Extremely insufferable is my commiserations with you; so, I beseech Allah Who has honored your position and honored me because of you to endue me with the chance to avenge you with a (Divinely) supported leader from the Household of Muḥammad, peace of Allah be upon him and his Household.

O Allah, (please) make me illustrious in Your sight in the name of al-Ḥusayn, peace be upon him, in this world and in the Hereafter.

O Abū-'Abdullāh, I do seek nearness to Allah, to His Messenger, to the Commander of the Faithful, to Fāṭimah, to al-Ḥasan, and to you by means of loyalty to you and by means of repudiation of those

who fought against you and incurred your hostility, and repudiation of those who laid the basis of persecution and wronging against you all.

I also repudiate, in the presence of Allah and His Messenger, those who laid the basis of all that, established their foundations on it, and continued in wronging and persecuting you and your adherents. In the presence of Allah and you all do I repudiate these.

And I seek nearness to Allah and then to you all by means of declaring loyalty to you and to your loyalists and declaring repudiation of your enemies and those who incur animosity of you and repudiation of their adherents and followers.

I am verily at peace with those who have been at peace with you, I am at war against those who fought against you, loyal to those who have been loyal to you, and enemy of those who have shown enmity towards you.

So, I beseech Allah Who has endued me with the honor of recognizing you and recognizing your loyalists and Who conferred upon me with repudiation of your enemies, to include me with you in this world and in the Hereafter and to make firm step of honesty for me with you in this world and in the Hereafter.

I also beseech Him to make me attain the praiseworthy status that you enjoy with Allah and to bestow upon me with the chance to take my own vengeance with a leader of true guidance who is

(Divinely) sustained and expressing the truth from among you.

I also beseech Allah in your names and in the name of the standing that you enjoy with Him to recompense me for my commiserations for you with the most favorite thing that He ever gives as compensation for misfortunes that has afflicted anyone.

(Your) misfortune has been so astounding and so catastrophic for Islam and for all the heavens and the entire earth.

O Allah, (please) make me in this situation of mine one of those who receive blessings, mercy, and forgiveness from You.

O Allah, (please) make me live my lifetime in the same way as Muḥammad and Muḥammad's Household lived and make me die on the same principles on which Muḥammad and Muḥammad's Household died.

O Allah, this day has been regarded as blessed day by the descendants of Umayyah and by the son of the liver-eater woman, the accursed and son of the accursed by the tongue of You and by the tongue of Your Prophet, Allah's peace be upon him, on every occasion and in every situation, which Your Prophet, Allah's peace be upon him, attended.

O Allah, pour curses upon Abū-Sufyān, Muʿāwiyah, and Yazīd son of Muʿāwiyah. May Your curse be upon them incessantly and everlastingly.

This is the day on which the family of Ziyād and the

family of Marwān gloated because they had killed al-Ḥusayn, Allah's blessings be upon him. So, O Allah, pour frequent curses upon them and double for them the painful chastisement.

O Allah, I do seek nearness to You on this day, on this occasion, and on all the days of my lifetime, by repudiating these and invoking Your curses upon them, and by declaring loyalty to Your Prophet and Your Prophet's Household, peace be upon him and them.

You may then repeat the following words one hundred times:

O Allah, pour curses upon the foremost persecutor who usurped the right of Muḥammad and Muḥammad's Household and the last follower who acceded to his deed.

O Allah, pour curses upon the gang that struggled against al-Ḥusayn and who supported each other against him, paid homage to his enemies, and participated in slaying him.

O Allah, pour curses upon all of them.

You may then repeat the following words one hundred times:

Peace be upon you, O Abū-'Abdullāh and upon the souls that gathered in your courtyard.

Peace of Allah be upon you from me forever as long as I am existent and as long as there are day and night. May Allah not cause this (visit) to be the last of my visit to you (all).

Peace be upon al-Ḥusayn, upon 'Alī ibn al-Ḥusayn, upon the sons of al-Ḥusayn, and upon the companions of al-Ḥusayn.

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YOUR WORDS ARE GUIDING LIGHTS

Kalāmukum Nūr

SAYINGS OF
IMAM AL-KĀẒIM

Sayyid Zainul-`Ābidīn Razavi

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بسم الله الرحمن الرحيم

IN THE NAME OF ALLAH,
THE MOST BENEFICENT, THE MERCIFUL

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PREFACE

The title of these booklets "*Kalāmukum Nūr*" is selected from *al-Ziyārah al-Jāmi`ah al-Kabīrah* ascribed to Imam `Alī al-Naqī (`a). "***Kalāmukum Nūr***" will illuminate human mind all over the globe and the resulting cultural globalization will lead to peace, justice and amity between all nations with due honor for human rights.

A few sayings and narrations of the immaculate guiding authorities have been translated by Sayyid Zainul-`Ābidīn Razavi who has written explanatory notes as well, especially for foreigners who like to learn or embrace Islam. The translator had his education up to MSc. (Chemical Technology) as well as industrial training in UK for two years and in France for ten months. He was recommended by the Iranian Ambassador in India for employment in Iran as he had twenty years experience in research and cellulosic industries.

Mr. S. Z. `Ābidīn obtained Iranian nationality with his ancestral family name Razavi after migrating to Iran. He served in different Iranian organizations. He edited books in English for Islamic propagation organization and for `Allāmah Nūrī. He was a state guest at international *sharī`ah* conference in Pakistan where he made a speech on Islamic laws.

All those who have helped with suggestions, editing, typing, printing and publishing of these booklets will definitely be rewarded by God, the Beneficent, the Merciful, in this world

here and in the Hereafter. For ease of distribution on the occasions of birth, demise or martyrdom of the fourteen guiding lights, "*Kalāmukum Nūr*" is printed as separate booklets and those who are interested in publishing these booklets as such or after translation into other languages for illuminating all the world with these words of wisdom will be regarded by God as assistants and lovers of the Imam of the Present Age, Imam Mahdī ('a).

To err is human and to forgive divine, therefore for next edition all suggestions are welcome with gratefulness by the author.

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Religious and spiritual Guide

SHORT INTRODUCTION ABOUT IMAM AL-KĀẒIM

Name: Mūsā.

Bynames: al-Kāẓim (One who suppresses his anger), al-'abd al-Ṣāliḥ (the righteous servant of God), Bāb al-Ḥawā'ij (the Door to the Grant of Requests)... etc.

Titles: Abu'l-Ḥasan, Abū-Ibrāhīm.

Father's Name: Ja'far ibn Muḥammad al-Ṣādiq (`a).

Mother: Ḥamīdah (also called Maḥmūdah).

Date of Birth: 7 Ṣafar, 128 AH (Sunday Morning).

Place of Birth: Abwā (a village between Mecca and Medina).

Period of Imamate: 35 Years (148-183 AH).

Date of martyrdom: 25 Rajab, 183 AH in Baghdad, Iraq (poisoned after long imprisonment).

Age: 55 Years.

Shrine: Al-Kāẓimiyyah, Baghdad.

SHORT BIOGRAPHY OF IMAM AL-KĀẒIM

All the divinely chosen Messengers and Imams are the best persons of their time and superior to all people. The Holy Qur'ān reads, "*Indeed the most honorable of you in the sight of God is the most pious amongst you.* ()"

No one is blessed with so much piety and Godliness as the Fourteen Immaculate Personalities and the messengers of God.

Imam al-Kāẓim (`a) was superior to all the `Abbāsid rulers who were contemporary to him; namely, al-Manṣūr al-Dawānīqī, al-Mahdī, al-Hādī and Hārūn *al-Rashīd.* These rulers were oppressive towards their subjects; they regarded the public treasury as their own property.

Of course, Imam al-Kāẓim (`a) rejected this tyranny and stood with the people whose rights were usurped by these ruling authorities.

Imam Kāẓim (`a) worked painstakingly towards guiding the people of his time to the right path.

His good conduct and manners, as well as his teaching of true Islam, increased his followers from day to day.

Once, Abū-Ḥanīfah, the founder of the Ḥanafiyyah school of Muslim jurisprudence, met Imam Mūsā al-Kāẓim (`a) who was still young, and asked him, "Who makes us commit a sin?"

The Imam first asked Abū-Ḥanīfah to sit down and then gave him the following detailed reply:

> "When a person commits a sin, its cause is either the sinner himself, or God, or both.
>
> If God is exclusively the cause of sinning (i.e. predestination), He is too just to punish a sinner, who is not responsible for the sin.
>
> If both God and the sinner are responsible for the sin, then God will be considerate in administering justice towards His weak servant.
>
> If the sinner himself is exclusively responsible for the sin, then he has disregarded the commandments and prohibitions and deserves hell created for this purpose."

Upon hearing this reply from the young Imam (`a), Abū-Ḥanīfah, showing respect for the Imam and expressing his astonishment, recited the following Qur'ānic verses: "*Indeed, God distinguished Adam and Noah and the progeny of Abraham and the progeny of 'Imrān as superior to all people.* (3:33-4)"

Abū-Ḥanīfah used to visit Imam al-Ṣādiq (`a) whenever he faced a hard-to-solve problem.

When Hārūn, the `Abbāsid ruler, was determined to give back the garden of Fadak to its legitimate owners whose representative at that time was Imam Mūsā al-Kāẓim (`a), he asked the Imam to define its boundaries.

The Imam described its boundaries as the entire realm of Hārūn, which means that the rulers usurped the rights of the Holy Imams who were entrusted to establish kingdom of ustice of God on earth. Hārūn thus decided to imprison the mam.

Imprisonment is for body only and Prophet Joseph (`a) was also imprisoned for a long time but their thoughts cannot be detained.

The Imam was first detained in Basrah, a province southern Iraq, and later transferred to a prison in Baghdad.

In order to save his son and successor from inevitable death, Imam Ja`far al-Ṣādiq, Imam al-Kāẓim's father, wrote in his last will that his successors would be five persons, the first of whom was Abū-Ja`far al-Dawānīqī, the ruler of his time. This is because the Imam was inspired that the ruler would order the successor of the Imam to be killed immediately after the Imam's passing away. Thus, Imam al-Ṣādiq (`a) saved the life of his son Imam al-Kāẓim (`a).

However, some people took advantage of the critical political conditions of these era and started drawing away from the genuine line of Imamate by establishing baseless factions, although it was clearly known for everybody that the Imams are twelve in number and their names and features were identified by the Holy Prophet (ṣ) who received them from the Almighty.

Nevertheless, this chaos could not shake the faithful followers of the Imams, some of whom were intimate friends and disciples of Imam Mūsā al-Kāẓim (`a), like:

1. Ṣafwān al-Jammāl who, on the instruction of Imam al-Kāẓim (`a), sold all his camels in order not to hire them to the tyrannical ruler.

2. Ḥammād ibn `Īsā for whom Imam al-Kāẓim (`a) prayed to the Almighty to grant him a chance for performing the ritual Ḥajj pilgrimage for fifty times. After performing the fiftieth pilgrimage, Ḥammād passed away.

3. `Abdullāh ibn Jundab who was a well-versed scholar and experienced in the Shī`ite jurisprudence and was a deputy of Imam al-Kāẓim (`a) and his son Imam al-Riḍā (`a).

4. `Alī ibn Yaqṭīn who was a senior official in the government of Hārūn the `Abbāsid ruler, but Imam al-Kāẓim (`a) instructed him to keep this office in order to be able to help the weak and the followers of the Imam, yet secretly, promising him to be saved from Hellfire.

5. Yūnus ibn 'Abd al-Raḥmān who was a famous scholar of Shī`ite jurisprudence.

Imam al-Kāẓim (`a) had many children, most of whom were banished, or had to migrate, to Persia. The most famous of them are Imam `Alī al-Riḍā (`a) whose tomb is currently in the city of Mashhad, Lady Fāṭimah al-Ma`ṣūmah, whose tomb is currently in the city of Qum, and Aḥmad, whose tomb is famously known as Shāh Cherāgh and currently situated in the city of Shiraz.

THE SACRED FAMILY TREE

(*Shajarahe Tayyebah*)

Adam (Monotheist)

Noah (Monotheist)

Abraham (Monotheist)

Ishmael (Monotheist) Isaac (Monotheist)

Jacob (Monotheist)

Joseph (Monotheist)

Moses (Monotheist)

***Mary** (Monotheist)*

Jesus (Monotheist)

***Hāshim** (Monotheist) (He is kept alive)*

'Abd al-Muṭṭalib (Monotheist)

***Abū-Ṭālib** (Monotheist) **'Abdullāh** (Monotheist)*

1. Muḥammad

3. 'Alī *married* ***2. Fāṭimah***

ALL DIVINE GUIDES WERE MONOTHEISTS AND JUST

FAMILY TREE OF PROPHET ABRAHAM UP TO THE FOURTEEN INFALLIBLES

'Abd al-Muṭṭalib (Monotheist)

Abū-Ṭālib (Monotheist) *'Abdullāh (Monotheist)*

Muḥammad

1. ***'Alī*** married ***Fāṭimah***

2. Ḥasan 3. Ḥusayn

4. 'Alī Zayn al-'Ābidīn

5. Muḥammad al-Bāqir

6. Ja'far al-Ṣādiq

7. Mūsā al-Kāẓim

8. 'Alī al-Riḍā

9. Muḥammad al-Jawād

10. 'Alī al-Hādī

11. Al-Ḥasan al-'Askarī

12. Muḥammad al-Mahdī

ALL IMAMS ARE OF NOBLE DESCENT FIRST THEIR SOULS WERE CREATED BUT THEY WERE SENT AS LAST GUIDES FOR PERFECTION OF HUMAN CHARACTER

MAXIMS OF IMAM AL-KĀẒIM

1. **Prayer for Brethren-in-Faith**
   Whoever prays to God for his brother-in-faith (without letting him know about it), will be granted by the Owner of the Throne (God) one hundred thousand times as much as his brother-in-faith will get.

2. **Bringing up Children**
   It is better that a child should face troubles and penalties in childhood so as to be patient and forbearing in manhood.

Do not spoil your child with excessive love.

3. **Legitimate sustenance**
   One who moves in search of legitimate sustenance to provide himself and his family is similar to a soldier who wages holy war for God.

Illegitimate food that is gained from usury, bribery, robbery and so on is not worthy of a pious society. An ant hoards food for a rainy day with great difficulties and even falls from a wall many times but it is persistent in its efforts.

He who lives in hope cannot die in despair; so try, try and try again for legitimate means of sustenance.

The Holy Prophet (ṣ) is reported to have said that recitation of Sūrah al-Wāqi'ah (No. 56) every night makes one rich with bountiful wealth; and giving charity to please God has also wonderful results in eliminating poverty.

4. Benevolence

Explaining this holy Qur'ānic verse: "*Is the recompense of benevolence anything else but benevolence?* (55/60)", Imam al-Kāẓim (`a) said,

> As for any one does you a favor, be he a believer or a non-believer, you should recompense his benevolence excellently.

God recompenses good deeds of the infidels in this world rather than the Hereafter.

5. The Beneficial Things

Next to recognition of Him, things that bring a person close to God are regular performance of the ritual prayers, piety to parents and elimination of prejudice caused by self-conceit.

6. Categories of Speakers

Speakers are of three categories: beneficial speakers, sound and wholesome speakers and garrulous.

Beneficial speakers inspire remembrance of God with their speech; sound speakers are silent and reticent; and the garrulous are sickly persons drowned in evil. Paradise is forbidden by God to every stubborn and shameless person, who does not care about what he speaks nor cares about what is said to him.

۷. The evil Self

Combat against your own evil self so as to relieve it from caprice and fancies.

had, or war with pen, tongue, hand and weapons is minor arfare, whereas major warfare is striving against one' evil lf, which often becomes workshop of devils.

8. Wings of Ant

When God likes to destroy an ant, He provides it with two wings, so it flies and becomes an easy prey for birds.

9. Plots

Whoever seeks to find faults with his brethren should better begin with himself.

10. Sagacity

A true sagacious and intelligent person does not undertake any task which is beyond his capacity.

11. The Accursed

A person who accuses, cheats, backbites and fails to give advice his brethren is far from God's mercy.

12. Friendship

Do not set aside courtesy and reverence between your friend and yourself.

13. Hypocrites

Those who have two faces and two tongues are the worst of all people. They praise you in your presence and backbite you when you are absent.

14. Self-conceit

When self-conceit overwhelms a person, it destroys him.

15. Your Price

The worthiest person is he who does not consider this world an important resort. Remember that the price of your body is nothing less than Paradise; so, do not sell it for anything else.

God has sent 124.000 divine guides all over the world from time to time to guide people to Paradise. His commandments

always suited the ages despite their differences. He then finalized His religion with all love and affection for mankind, lest they should follow Satan who leads to Hellfire. There is no compulsion in religion; so, whoever deviates from the path to Paradise lacks spirituality and has his soul dead.

Those who slain or participated in slaying Imam al-Ḥusayn (`a) sold their eternal place in Paradise very cheaply to the tyrants and earned perpetual damnation in Hellfire.

16. Truth

O Hishām! One whose tongue is truthful, his performance will be right and proper.

17. Expenditure

Never cease to spend in compliance with God's commands; otherwise, you will spend twice as much in sinfulness.

The financial religious duties are zakāt, khums, charity and alms. These payments contribute to economic emancipation and elimination of poverty. On the other hand, these duties should be paid moderately, because excessiveness in every thing ruins it.

18. Joking

Beware of joking and ridiculing, as it will tarnish the radiance of your faith and religious belief.

19. Poverty and longevity

Do not talk about poverty and longevity for yourself, because he who likes poverty for himself will become a miser and one who desires longevity will become greedy and covetous.

20. Anger and patience

If one who suppresses his anger against people, God will not punish him on the Day of Judgment.

Imam al-Kāẓim (`a) has gained the title *kāẓim*, which means one who suppresses his anger, because he was the most renowned for suppressing his anger under the most unbearable circumstances. Subsequently, the city where his tomb is situated is called al-Kāẓimiyyah.

Suppression of anger, as well as tolerance and patience, has always been one of the distinctive features of the holy persons, especially the prophets and the Twelve Imams.

21. Jihad

Imam al-Kāẓim (`a) was once asked, "When does Jihad become more obligatory?"

The Imam replied,

> "Jihad becomes more obligatory when it is practiced against those who are the nearest, the most antagonistic and the most harmful to you and those whose hostility against you is the most severe and whose real personality remains completely concealed from you in spite of their nearness to you."

22. Division of Time

Endeavor to divide your time into four parts: one for prayers and glorification of God, another for economic affairs and livelihood, a third part for your social and confidential friends and brethren who can point out your frailties and follies with a sincere heart, and a fourth part for your legitimate pleasures from which you may gain strength and vigor for the other three parts.

23. Greed for Power

He who has greed for power, authority and domination shall be destroyed.

Neither the Holy Prophet nor did the Holy Imams have any greed for power and political authority, although they were the wisest and worthiest to be rulers. They in fact rule the hearts of faithful people, give practical lessons in morality and peace, and serve humanity with the best of all things. Their position is higher than political authority and kingdom. For instance, power and mundane authority were expressed by Imam `Alī ibn Abī-Ṭālib (`a) to have been less valued in his view than a worn out shoe. Power should be sought only when the purpose is to serve the subjects and rule them with justice and equability in order to raise them to the highest levels of humanity. The divinely chosen Messengers and Imams enjoy the most sublime standing with God; while kings, dictators and rulers who gave themselves power over people or chosen on mundane bases have no value in the sight of the Almighty. Moreover, when such leaders rule the masses tyrannically, they surely become even lower than beasts.

24. Flourishing Cities

Cities are inhabited when its citizens enjoy good manners and mutual human understanding for one another.

A city gets populated when a renowned scholar lives there to teach good conduct to the citizens. Moreover, it is necessary to eliminate all factors which are detrimental for a good environment.

25. The Wise

O Hishām! Indeed, a wise person fears lest he talks to one who falsifies him or lest he asks something from one who denies him. A wise person does not promise of what he cannot fulfill, does not desire for what may frustrate his hope, and does not take up a task that he cannot perform.

26. Degradation

When two persons scold or abuse one another, the one who possesses a higher rank degrades himself to the rank of the morally inferior.

27. Beneficence

A person's hands and feet are as if tied by his benefactor and cannot be opened by anything except recompense or gratefulness.

28. Knowledge of Prophets

'Īsā Shalqān reported that he once asked Imam Mūsā al-Kāẓim ('a) who was still in formative years, "Your father Imam al-Ṣādiq ('a) had instructed us to show love for some rulers, but he then ordered us invoke God's curse upon them. On a third occasion, he ordered us keep away from the same rulers. What do you say about it?"

Imam al-Kāẓim ('a) replied,

> Some servants of God possess strong and stable faith while some others are faithless and skeptic. There is a third group whose faith is borrowed by them like a loan and is therefore easily stripped off. Some of the rulers were such and their faith was similar to a loan.

'Īsā commented: When I informed Imam al-Ṣādiq ('a) of these words of his son, he said, "The reply of my son confirms with the knowledge of the prophets and messengers of God."

29. Wisdom

Wisdom excels everything that is distributed between human beings.

Some people are intelligent but not wise, some are blockheads or even mad. The wise and the just should govern the world,

even if they are not advanced in age. The tyrants should not be rulers as stated by God. No one is wiser than the messengers and Imams chosen by God; eventually Imam Mahdī (`a) will establish the universal kingdom of justice of God.

Is love superior to wisdom? It is advisable not to compare these two, because wisdom always goes hand in hand with love. Without wisdom love is blind and an easy prey to Satan. Wisdom dictates that one should love the Holy Prophet Muḥammad and his Immaculate Household, pattern after their conducts, and avoid following the conducts of the tyrant political rulers, because such mislead through their misinterpretations and innovations. Hence, Imam `Alī (`a) refused to follow the conducts of any ruler; rather, he insisted on following the Holy Qur'ān and the conducts of the Holy Prophet Muḥammad (`a), although this situation made him lose the political leadership that was offered to him. Unlike Imam `Alī (`a), `Uthmān ibn `Affān pledged that he would follow the same policy of the two rulers who governed the Muslim community before him. As a result, he gained the approval of the so-called *Shūrā Committee*.

30. Wisdom and Ignorance

God then arranged seventy-five soldiers for the mind. The ignorance, seeing what God had given honorably to the mind, felt malicious and said: O God, this is a creature as same as I, but you honored and supported him while I, its opposite, am powerless. Support me with soldiers like him. God the Exalted answered: Yes, I will, but if you disobey Me, I will take your soldiers and you out of My mercy. As the ignorance agreed to the condition, God gave it seventy-five soldiers.

Within the seventy-five soldiers of the mind was goodness, which is the supporter of the mind. In the other side, God made evil as the supporter of the ignorance.

The soldiers of the mind and the ignorance are faith and disbelieving, belief and unbelief, sincerity and hypocrisy, hope and despair, justice and prejudice, satisfaction and displeasure, thanks and ingratitude, moderation and greed, trust and acquisitiveness, compassion and rudeness, knowledge and ignorance, chastity and profligacy, abstinence and desirousness, lenience and clumsiness, self-respect and taunt, modesty and arrogance, deliberation and rashness, composure and imprudence, silence and chatter, submission and challenge, compliance and defiance, pardon and malice, mercy and coarseness, conviction and suspect, forbearance and bigotry, overlooking and revenge, opulence and neediness, pondering and inadvertence, consciousness and oblivion, relation and alienation, contentment and avidity, giving and deprivation, amicability and enmity, loyalty and betrayal, obedience and disobedience, succumbing and daring, affluence and scarcity, understanding and idiocy, recognition and denial, humoring and nastiness, purity and cheating, concealment and divulging, piety and irreverence, factuality and falseness, favor and bad turn, circumspection and publicizing, fairness and injury, God-fearing and envy, cleanness and dirtiness, pudency and insolence, temperance and excess, rest and fatigue, ease and difficulty,

good health and ailment, sufficiency and overindulgence, wisdom and capriciousness, sense of worth and levity, pleasure and grief, repentance and insistence, attention and negligence, supplication and disdain, activity and laziness, delight and discontent, harmony and disagreement, and courtesy and foolishness...

These good attributes cannot come together in a personality other than the personalities of the prophets, their successors, or faithful believers who passed God's exam of faith. The other believers should have some of the soldiers of the mind so that they will have a perfect intelligence and get rid of the soldiers of ignorance. Only then, they may catch the highest rank of the prophets and their successors. God may lead you and us to His obedience.

All these good qualities are found in the divinely chosen Apostles and Imams. True faithful believers, whose hearts are tested by God, can gradually acquire the attributes of wisdom and get rid of forces of ignorance.

We should try to acquire as many of these good qualities as possible to become wise, and shun the opposite qualities which make us unreasonable and imprudent.

30. Disregarding the Worldly Pleasures

Those who lack personality are surely lacking the religion and those who are unintelligent are surely lacking personality. The most high-ranking people are those who disregard the worldly pleasures completely. Paradise is the only price of your bodies; do not sell them with anything other than Paradise.

31. Reckoning

Hārūn the `Abbāsid ruler once asked Imam al-Kāẓim (`a) to explain what things are obligatory.

The Imam (`a) answered,

> One, five, seventeen, thirty four, ninety four, one hundred and forty three, one out of twelve, one out of forty, once, one for one.

Hārūn said, "I have not asked you about mathematics!"

The Imam (`a) said,

> God would reckon us on the Day of Judgment for recompense if reckoning was not a part of religion.

The Imam then recited this holy Qur'ānic verse:

"*We shall set up the scales of justice on the day of resurrection and no soul will be wronged in the least; even it be the weight of a mustard seed We shall produce it and sufficient are We as reckoners.*" (21:47)

The Imam then added:

> One thing obligatory for everyone is the manifest religion, which comprises five daily prayers with seventeen units, thirty four prostrations, ninety four *takbīr* (*allāhu-akbar*) and one hundred and fifty three glorifications of God.
>
> One out of twelve lunar months is for obligatory fasting.
>
> One out of forty or five out of every two hundred is the obligatory zakāt (poor-rate) on different gains and income.

Once in a life time is the obligatory Ḥajj pilgrimage to Mecca.

One for one is the retaliation law as indicated in the Holy Qur'ān: *And in it we prescribed for them: a life for a life, an eye for an eye, an ear for an ear , a tooth for a tooth and retaliation for wounds, but he who foregoes it shall be an atonement for him.*

A person has no right to exceed in retaliation and kill a person if he is made blind. Prophet Jesus (`a) instructed: "Turn your right cheek if you are slapped on the left cheek (thus you forego as well as put the tyrant to shame.)"

32. Jurisprudence

Understand the finalized religion from God with discernment, sagacity and jurisprudence, which is the key to wisdom, perfect devotion, and the means for attaining high positions and eminence in religion in this world.

The superiority of a jurisprudent over a devoted worshipper is similar to the excellence of the sun over stars. One who does not acquire the knowledge of jurisprudence in religion, God does not approve his performance.

One who has no acquaintance with religious laws (i.e. jurisprudence) will have all his deeds rejected by God, because one will definitely commit innumerable mistakes.

33. Questions of a priest

A Christian priest from Syria asked Imam al-Kāẓim (`a), "How is it that people in Paradise eat and drink but they do not dispose their waste products as excrement?"

The Imam replied,

> It is just like a fetus that eats in its mother's womb but does not discharge excrements.

The priest then asked, "How is it possible that when person desires for something in Paradise will immediately have his desire fulfilled without even uttering his intention?"

The Imam replied,

> This is just like the limbs and parts of your body; they obey your intentions without any audible or oral command from you.

Then the priest asked whether the keys to Paradise are made of gold or silver. The Imam (`a) answered,

> The key to Paradise is the tongue when it utters: There is no god except Allah.

Approving of the Imam's answers, the priest and his companions converted to Islam, the finalized religion by God.

34. A Brief Sermon

Replying to the letter of Hārūn, the `Abbāsid ruler, in which he asked a brief sermon from him, Imam al-Kāẓim (`a) wrote back the following maxim:

> There is admonition in everything that you see in this world.

Everything that you see preaches that it is created for some purpose and its intricacies bear an eloquent witness about its Creator.

Nothing that you see is everlasting. All animate and inanimate objects are created by God's will and they shall eventually perish.

The sky with the Milky Way and the planets and stars floating in the space with perfect harmony give us a lesson and affect

our lives. They cause tides, eclipses and changes in climate. Life is impossible without the sun, air, rainwater for agriculture and so on.

The seeds, which germinate and grow up as plants and trees produce flowers and fruits having different shape, color, fragrance and taste exactly as desired by God. There is a lesson here for perfect obedience to God.

Animals, birds, fishes, worms, pests and microbes—all of these give wonderful lessons to us. Snakes and scorpions have poisons for defending themselves. Their poison is a blessing for them. Vaccines are made out of these poisons for treating some diseases.

Eggs contain two liquids; yellow and white, but when hatched they produce birds, cocks, hens, pigeons, parrots, pheasants, peacocks with beautiful feathers, and so on. This again is a sermon for the wise.

Bees provide honey and wax and their poison is preventive against paralysis. God has organized their life so as to pollinate flowers and build hexagonal cells of wax for the queen bee to lay eggs therein. They store honey, pollen and royal jelly.

Thus, there is sermon in everything that you see in this world for those who think and see God in every creation and in all directions.

35. Music

Imam al-Kāẓim (`a) was crossing a street when he heard the sound of music from a house. Then, a maid servant came out of that house to throw off litter into a waste bin. The Imam asked her,

> Is the owner of this house a servant or a free person?

Astounded by this question, the maid replied, "Of course, he is not a servant of anyone; he is free and independent."

The Imam said,

> You have told the truth! If he were a servant, he would fear his Master.

Drunken, the owner of the house, whose name was Bishr, asked the maid why she was late. She explained and told him of that man's words.

Bishr was incredibly touched by the Imam's words; he therefore ran out of his house barefooted and could catch the Imam and apologize with sincere repentance while tears of remorse rolled down his eyes. From then onwards, Bishr was renowned as *Bishr al-Ḥāfī* (the barefooted).

Since that day, Bishr gave up all of his bad habits and lived such a saintly life that he was considered one of the most ascetic persons in the history of Islam.

Music is of two kinds; prohibited and legal. If music encourages on committing the prohibitions, such as consuming intoxicants, then listening to it is prohibited. Music in nature, singing and twittering of birds, crowing of cocks, clapping of leaves of trees with the blowing of wind, the slapping of seashore by the waves, the echo of waterfalls and the music of the drops of water and hailstones falling down and singing of boys and girls in praise of blessings of God are liked by all. There is no disobedience to God's divine commandment in listening to such music.

36. Health and medication

> Turnips and meat broth are preventive against leprosy and vitiligo.
>
> Leek is good for treatment of pain in spleen.

> Honey with black cumin is a good remedy for rumbling in the belly.

Imam al-Kāẓim (`a) has recommended use of myrobalans, fennel and sugar for increasing immunity; i.e. increasing a person's resistance against all illnesses except death:

> I begin and end my meals with sweet basil and purslane. It is an appetizer and it clears internal obstructions and is a cure for consumption.

> Dates remove bad odor from mouth.

> Eyes become lustrous by seeing green vegetation, flowing water and handsome countenance.

One should look at green color and select green paint or paper for walls in the house and look at green stones and emerald rings and waterfalls and streams of water, and beautiful faces.

Flesh of partridge strengthens the forelegs. It is a treatment for fever as well.

Nigella seeds may be taken with honey as a preventive and a comprehensive medicine for all ailments except death.

Black prunes, when eaten as fresh, subsides heat and sooth yellow bile whereas dried prunes sooth blood disturbances and relieve internal pains.

Depilatory compound is used for removal of hair below the waist, it strengthens the body and makes it fat and increases the fat around the kidneys and increases semen whereas long hair weaken the body and the joints and make it prone to consumption.

Combing the head while sitting strengthens the heart but combing while standing weakens the heart.

Washing the head with cedar increases sustenance.

> Stay away from physicians as long as you are well, because there is no medication which does not stir up an illness as a side effect.
>
> The stomach is the house of illness. Abstinence from eating certain foods is beneficial for the body. What is suitable for people with one habit is not suitable for those whose habits differ.
>
> Abstinence from certain foods is good for recovery from illnesses but it is permitted to take some of it as it will not cause any harm.
>
> Something which is beneficial for illness for some people may kill others suffering from the same illness in the same region.

Individuals differ in temperaments and humors, hence correct diagnosis of each individual's illness and its cause are important before prescribing a treatment.

37. Charm against Evil Eyes

Imam al-Kāẓim (`a) has prescribed a charm against the evil eye for recitation and then for writing and fastening to the person who had fallen a prey to an envious and evil eye. Recite, write and fasten to him Sūrah (i.e. Qur'ānic chapter) al-Fātiḥah (No. 1), Sūrah al-Falaq (No. 113), Sūrah al-Nās (No. 114), Sūrah al-Tawḥīd (No. 112), Āyah al-Kursī (2:255) and the following supplicatory prayer:

> O Allah! You are my Lord, There is no god but You. In You I trust, and You are the Lord of the Mighty Throne. There is no might nor power except with Allah the most High, the Mighty. Sufficient for me is Allah, the best Protector. Whatever Allah has willed has taken place and

whatever He did not will has not taken place, I witness that Allah has power over all things and that Allah encompasses everything in knowledge.

He has reckoned everything in numbers. O Allah I take refuge in You from the evil in myself and from every creature you take by the forelock. So If they turn their back, say: God is enough for me. There is no God but He. In Him I have put my trust. He is the Lord of the mighty Throne. In the name of Allah, the Lord of frowning face and confining water and dry stone, I trust, and crushing water and searching meteor, from an envious eye and from the evil eye. I repel the evil eye to him and to those most loved by him, in his liver and his kidney, thin blood heavily laden fat, delicate bone, in what he deserves. In the name of Allah, the Merciful, the Compassionate, and therein we wrote down for them: A life for a life, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth, and for wound retaliation. Allah blesses our master Muḥammad and his Family.

This supplicatory prayer should be written in Arabic as translations into other languages are meant only for understanding. Sometimes, the translation may not convey the same meaning as the original in Arabic.

38. A Qur'ānic Verse for a Safe Journey

Whoever is on a journey and fears thieves or fierce animals, should write on the mane of his horse or camel the following Qur'ānic verse: "*lā takhāfu darakan walā takhshā*: Do not fear to be overtaken, nor be afraid (20:77).

Dāwūd al-Raqqī reported that his caravan was waylaid by Bedouins in a desert while returning from a Ḥajj pilgrimage. As he had written the aforesaid Qur'ānic verse on the mane of his camel, Allah made the robbers blind to see him; so, none of them challenged or troubled him.

39. Astronomy

Hārūn the `Abbāsid ruler once summoned Imam Mūsā al-Kāẓim (`a) and said to him, "People are claiming that you, the descendants of Fāṭimah, are experienced in astronomy and you have full acquaintance with this science. The jurisprudents of the other sect state that the Apostle of Allah (ṣ) is reported to have said, 'When my companions refer to me, you must keep quite (i.e. accept their words without discussion). When destiny is mentioned, you must keep quiet. When astronomy is mentioned, you must keep quite.' Moreover, Amīr al-Mu'minīn (Imam `Alī ibn Abī-Ṭālib) was the most knowledgeable of everybody in the science of stars. Of course, his descendants, whom their followers consider to be divinely ordained Imams, must have knowledge of this science."

Answering the ruler, Imam al-Kāẓim (`a) said,

> First of all, the saying that you have mentioned to be ascribed to the Apostle of God (ṣ) is too weak to be accepted. Its chain of authority is objectionable, too.
>
> In fact, Allah the Almighty and All-exalted has praised the knowledge of stars. Had this science been false, the Almighty would not have praised it. Besides, the Prophets were experienced in this science. Confirming this fact, Allah the All-exalted says about Abraham, His intimate friend: "And thus did We show Ibrahim the kingdom of the

heavens and the earth and that he might be of those who are sure. (6/75)"

On another occasion, the Almighty says about Prophet Abraham: "Then he (Abraham) looked at the stars, looking up once. Then he said: Surely I am sick. 37/88-9)"

Of course, if Abraham had no acquaintance with the science of stars, he would not take a look at them.

Similarly, Prophet Idrīs was the most knowledge of all of his contemporaries with regard to astronomy.

Taking an oath by the positions of the stars, Allah the Almighty then said in the Holy Qur'ān, "And most surely it is a very great oath if you only knew. (56/76)"

On another occasion, the Almighty said, "I swear by the angels who violently pull out the souls of the wicked; and by those who gently draw out the souls of the blessed; and by those who float in space; then those who are foremost going ahead; then those who regulate the affair. 79/1-5"

This is an indication of twelve signs of the zodiac, seven planets, and all the stars that appear in daylights and at nights by the command of Allah the Almighty.

Excluding the knowledge of the Holy Qur'ān, there is no science higher than astronomy, which is the science completely known by the Prophets and their Successors as well as the true heirs of

the Prophets about whom Allah the Almighty and All-exalted said, "...And landmarks; and by the stars they find the right way. (16/16)"

Finally, we—the Ahl al-Bayt—have full acquaintance with astronomy. Yet, we do not show it to people.

Some people say, "We do not follow the prophets because they are liars. Buddhism is better for us." Foretellers and oracles are generally considered liars because they make a livelihood by telling lies about future. Their prophecies are mostly based on guess or wrong deduction. On the other hand, the Prophets (`a) also prophesy about things which no one knows and their prophecies are true as their knowledge is derived from God. Prophecies about continuation of life after death, Resurrection, the Day of Judgment for recompense with perfect justice, Paradise, Hell, and final triumph of good over evil through God's promised savior Imam Mahdī (`a) are all true prophecies; therefore, we should defeat Satan and our doubting evil spirit by obedience to God's holy prophets.

We should flee from God's wrath towards His Mercy. People should not sell their place in Paradise for anything by obeying Satan and the tyrant rulers, who perpetrate all atrocities on the defenseless men, women and children. People should not plunge headlong into the fire of Hellfire by laboring under the delusion of tyrants.

An oracle is reported to have said to Imam `Alī ibn Abī-Ṭālib (`a), who was leading his army to a battlefield, "If you proceed at this very hour for warfare, you will be defeated."

As a reaction, Imam `Alī (`a) ordered his troops to proceed forward by the name of Allah at that very hour. So, he was a victor in that warfare.

Thus there is a world of difference between the prophecy of the oracles, foretellers and the prophecy of the Prophets of God.

40. Cognizance of God and His divine guides

> I have found knowledge of people in four things: First and foremost, one should have cognizance of God. Secondly, one should recognize what God has done for him. Thirdly, one should know what God likes him to do. Fourthly, one should know what will expel a person from divine religion.

The status of a person near God varies according to his knowledge of God. God's entity or His Divine Self can never be understood by anyone. God's final messenger has said: We cannot recognize you, O God, to the extent worthy of your cognizance.

So, no wonder! Atheists and polytheists cannot understand God! The Imams, peace be on all of them, have stated in their supplications that there is no way to recognize the actuality of God's Divine Self. Explaining this saying, Ayatollah Jawādī Āmulī says that there is always a distance of two bows between the Creator and His creation. This distance between God and man is not physical but spiritual.

Everything that is seen about in every direction speaks fluently regarding the ingenuity of its Creator. The cream of creation is man, to whom all angels prostrated in reverence. All things created by man are because of the excellent brain given to him by God; nevertheless man cannot create even a mosquito, a bee or an ant.

Man can never enumerate all creations of God in the heavens and the earth, nor can he count all the attributes of God.

Although man cannot understand God's Divine Self, no wise

person can deny the existence of God. Man can attain a place where he sees nothing except God in every direction. God's divine light is everywhere, it is indisplaceable, and hidden from the eyes but it is manifest for the heart and mind.

Man can understand only a few attributes of God which are mainly in God's divine guides and good people. God's messengers and Imams are the best models of perfect human character, with the highest cognizance of God, so they have the highest status near God, whereas vicious mighty tyrants have a very low rank near God and obedience to them expels a person from the divine religion finalized by God.

A glimpse of what God has done for us may be had from His innumerable blessings which the Holy Qur'ān reminds us.

A paragraph of Imam al-Ḥusayn's famous supplicatory prayer on the `Arafāt Day reads:

> O My Master! It is You Who favored gracefully. It is You Who provided all bountiful blessings. It is You Who did everything best and performed everything beautifully. It is You Who has granted excellence and superiority and accomplished everything with pink of perfection. It is You Who provided sustenance for all.
>
> It is You Whose goodwill ensures success. It is You Who bestowed all gifts, enriched, made people devoted, provided shelter and sufficiency. It is You Who has guided, safeguarded, covered and clothed. It is You Who has forgiven, disregarded and connived (at sins). It is You Who has given dominance, honor and strength. It is You Who has assisted, supported, approved, and given victory. It is You Who has cured, provided health and security. It is You Who are munificent,

> It is You who have bestowed affluence and exalted. Perpetual prayers are for You and bountiful gratefulness is for You forever.

If the rich provide work for the poor and give up extravagance and brutal wars, poverty can be driven out of all the countries of the world

A true victorious person is he whom God regards as a victor due to obeying Him. Do not consider martyrs who die in the way of God as dead but they are alive and provided with sustenance.

Doctors, medicines, prayers and alms help in recovery from illness if God approves.

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Sayyid Zainul-`Ābidīn Razavi

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Sayyid Zain al-'Ābidīn Razavi

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بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

IN THE NAME OF ALLAH,
THE MOST BENEFICENT, THE MERCIFUL

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PREFACE

The heart and mind of the readers of 'Kalaamokum Noor' booklets shall be illuminated by the guiding light of wisdom from the fourteen Ma'sumeen (infallibles) appointed by God as his last guides for test and trial of mankind in this world for human salvation.

Prophet Abraham had prayed to God to bless him with Imams in his posterity. God replied that only ***the just*** ones will have this privilege. Therefore all Imams, nominated by God are just, though their brothers and relatives may not be just, such as, brothers of prophet Joseph (A.S) were unjust.

The translator S.Zainul Abideen is my brother. After serving for twenty years in India, he migrated to Iran. Our ancestor had migrated from Tabriz to India and his descendant was entitled as Karrar Jung by the king of Hyderabad Deccan. We studied at Jagirdars' college and my brother was awarded Shawcross Gold medal as the best student in 1941. He continued studies up to M.Sc. Chemical technology at Osmania University. Then he was sent for industrial training in U.K for two years by Sirsilk Ltd. And also to France by H.P.F Ltd. Madras.

He visited us in Los Angeles in 1995 and we celebrated his birth day on 22 December.

May God reward him and all those who have helped him specially Ansariyan Publication for spreading the brilliant words of the fourteen Ma'sumeen for developing excellent conduct and character of the readers throughout the world.

S.Husain Yarkhan(Razavi)

A.C.I.S London

Lover of Ahlul bayt

SHORT INTRODUCTION OF IMAM JA'FAR AL SADIQ(A.S)

Name: Ja'far

Title: Sadiq , Aba A'bdillah

Father's Name: Imam Mohammad Baqir(A.S)

Mother: Umme Farvah

(Granddaughter of Mohammad bin Abu Bakr)

Date & place of Birth: 17th Rabi ol Avval 83 A.H in Madinah

Period of Imamat: 34 years (114 to 148 A.H)

Date & place of Martyrdom: 25thShavval 148 A.H in Madinah

Poisoned by Mansour Dawanaqhi

Age: 65 years (83-114 A.H).31 years before Imamat

34 years as an Imam

Shrine /cemetery: Baqie' ,Madinah

Imam Ja'far as Sadiq (A.S) was an Imam during a very critical period of time, which was insecure and full of contradictions in religious beliefs due to poisoned thoughts and lack of concurrence about divine values and excellence of character. It was not possible for people to differentiate between right and wrong, because they were drowned in doubts and delusions and needed guidance by an Imam.

The Imam (A.S) revived many people with dead souls by liberating them from the captivity of their carnal desires. He taught his students like an affectionate father and developed their talents and capabilities.

The Umayyads were severely punished by Saffah, the Abbaside caliph for usurping the rights of Imams. Saffah had consolidated his rule on basis of love for the holy prophet's household. It is said he imprisoned Abu Hanifa ,the founder of Hanafi sect in Islam. Imam Sadiq (A.S) perceived that the finalized true Islam as brought by Mohammad (S.A) has been mutilated to such an extent that it would not be possible to reform it soon; so the Imam paid most attention to his first duty that is teaching true Islamic laws and concepts of the religion finalized by God.

Salawat on Imam Jafar al Sadiq (A.S)

O God! Send Thy blessings upon Jafar bin Mohammad Al Sadiq, the treasurer of knowledge, truthfully inviting towards Thee with manifest light.

O God! Thou hast made him Thy word, Thy revelation and treasurer of Thy knowledge and the tongue that speaks about Thy Oneness and cognizance and Thy authority for commanding Thy decrees and guarding Thy finalized religion, so bless him with the most excellent blessings with which Thou hast blessed any of Thy distinguished ones and divine guides.

Certainly, Thou art the Most Laudable, the Most Glorious.

(Imam Hassan Askari-A.S)

The fourteen sinless personalities, had defeated their severe enemy in the major warfare 'Jihad e Akbar' by their strong determination and freewill. They were therefore perfect models of excellent conduct and character for the entire mankind. Major Jihad is spiritual triumph over one's own evil. spirit by defeating pride, prejudice, anger, avarice and all evil qualities with complete submission to God and the divine guides, who lead humanity to perpetual life in paradise.

Status and cognizance of the Imam

The fourteen Masoomeen are the closest persons to God. If the entire world is placed in one pan of the balance and **Imam Mahdi (A.S)** in the other pan, the Imam will outweigh the entire universe because God, the Creator of the universe is on his side. Nothing amongst creation can excel its Creator. All the Masoomeen are alike and have the same status as Imam Mahdi (A.F) God has planned all Ma'sumeen to be in the linage of prophet Abraham (A.S).

Imam Sadiq (A.S) was not covetous for anything in the world like rulers of his time. He was engaged in carrying out his mission of character building by training his students in different fields of knowledge and religion. He explained and consolidated the shariah or laws of true Islam as brought by the last and the best messenger of God. No person should consider the explanation of the Imam as a separate Jafry sect because it is not separation from true Islam, but only a clarification of all aspect of Islam. Therefore Imams are considered as 'Rasekhoona fil Ilm' by God i.e deeply rooted in knowledge of Islam). More than seventy sects were created in Islam by the so called conceited scholars mostly to please

oppressive rulers the test of mankind lies in obedience to God and its divine guide so there is no compulsion in religion.

All the fourteen masoomeen were martyred by the tyrannical rulers, who love power wealth and pleasure in this world and were blind towards life in the hereafter. None of the Mas'umeen died a natural death. God says: **"Do not consider those who are slain while establishing the right way of God as dead, but they are alive and provided with sustenance near God".**

Some prominent students of the Imam

More than 4000 students benefited from the classes held by the Imam, some of them were trained as experts in different subjects. Amongst the students of the Imam, a few prominent ones were:

1. Hisham ibne Hakam, He was expert in the discussions on religious matters.

2. Momin at-Taqh, He was once asked for a loan and the person who wanted to borrow said he will return it during Raj'at,The Momin replied please bring me a witness who will guarantee that you will return as a human being during Raj'at.

3. Jaber ibne Hayyan. He had compiled many books as taught by the Imam and they cover different subjects besides religion, such as chemistry, astronomy, natural sciences, medication etc. Some of these books have been translated into French, German and Latin and are kept in the libraries or museums in Europe.

4. Mofazzal bin Omare Jo'fi was appointed by Imam to clarify the doubts of the people in religion, a treatise famous as

TohideMofazzal consists of lectures of the Imam on monotheism and similar subjects.

5. Jamil bin Durraj. He was an expert in religion. He was famous for his lengthy prostrations. He lived until the Imamat of Imam Reza (A.S).

6. Abu Hamza Somali was a contemporary of the fourth, fifth, sixth and seventh Imam. Like Salmane Farsi he was an expert in the knowledge of religion.

Imam Sadiq (A.S) told him: "One who prays to God sincerely with complete submission to Him, his prayers is answered by God in a wink's time.

7. Faiz bin MokhtarKoofi. 8. Abu Basir and others...

Memoirs of the Imam (A.S) are as follows:

1. Ziarate Arba'ieen: Every lover of the fourteen Ma'sumin recites Ziarate Arba'ieen written by Imam Sadiq (A.S).

2. Misbahushshariah, this book has one hundred chapters, which deal with excellence of perfect faith, piety, human character and cognizance of God.

3. Towhide Mofazzal A collection of notes from Imam's sermons on monotheism

4. A treatise on important commandments of Islam.

5. A treaties for guidance of those who erroneously follow conjecture and guess.

6. A manuscript in reply to the questions of Najashi the governor of Ahwaz regarding his treatment, conduct and behavior with the people.

A healthy soul cannot perform all good deeds with a body which is unhealthy. It is obvious that major jihad needs a sound and healthy body. Therefore the sinless personalities were inspired with knowledge for maintaining good health of the soul and body.

BRILLIANT SAYINGS OF IMAM JA'FAR AS- SADIQ(A.S)

1. God

O God! Our Lord! Yours is all praise. You alone possess all power and firm authority.

Yours is all praise. You are the Most High, with Prestige and Grandeur in the heavens and the Grand Throne.

O our Lord! Yours is all praise, You are the Most Excellent and Self-Sufficient in Your knowledge, whereas every other possessor of Knowledge is in need of You.

O our Lord! Yours is all praise. O the revealer of Ayats and the Great Zikr.

O our Lord! So Yours is all praise for all that You have taught us of wisdom and **the great manifest Quran.**

• Indeed cognizance of the Mighty & Majestic God provides: 1.Peace and amity in every fearful situation.
2. His companionship in solitude.
3. Light in darkness.
4. Strength for the weak and the meek.
5. Remedy for every malady.

Note: a) **An Agnostic** denies the possibility of cognizance of God's Divine Self through perception or mental faculty but he believes in the existence of God. Majority of people are God seeking by human nature though they cannot see God, but they see God's creativity in every creation although God is incomprehensible.

b) **Gnosticism** has many sects and some of these sects claim that they have seen God and some sects are quite misleading. **God's Divine Self is invisible for the eyes but visible for the eyes of the heart and mind** in this world and the Hereafter. Ali (A.S) had seen God with eyes of the heart which is more reliable than the eyes which cannot see microbes and is deceived by mirages.

A true Gnostic believes that spiritual knowledge is above faith and that salvation is attained only by those whose intuition enables them to transcend matter.

c) **An Atheist** denies the existence of God because he lacks spiritual faculty

d) **Polytheists** believe in more than one God, they deify a number of creations instead of their Creator i.e. God. Some **men** like Buddha, Rama, Krishna, and some **women** like Radha, Lachmi are considered as gods. Cupid, Apollo, Satan, jinn, angels, imaginary idols and even some attributes of God are considered as gods.

The divine guides such as Prophet Abraham (A.S), prophet Mohammad (S.A) and Imam Ali (A.S) had broken a number of idols. They prohibited worship of sun, moon, stars and everything other than God.

God is the only One and Unique Creator of everything, but God Himself is not created by anyone, as He is the Ever existing, First, Primal, and Incomprehensible Existence. God created everything by His intention even He can create them again with exactly the same fingerprints and DNA after a person has died and converted to dust.

- **Existence of God**

A Hindu physician came to Imam Ja'far al Sadiq (A.S) for discussion about God. He said that his five senses cannot witness God therefore he denied God.

The Imam said: "I witness God because of the same five senses therefore one of us is correct."

The Imam asked him: "Don't you fear the wrath and punishment of God for denying Him?"

The physician replied; "There is no God to fear from."

The Imam said: "If my belief is correct, would you give up your faithlessness which deserves severe punishment from God?"

The physician replied: "Certainly I would".

The Imam asked him: "which one of us is more precautious and near the truth to avoid God's wrath or punishment?"

The Hindu replied: "Of course you are more precautious, but your belief in God has no proof, whereas I am certain in my belief as I do not feel the presence of God."

The Imam said: "You have **denied** God because of inability of your five senses, whereas I **affirm** the presence of God with this inability of the same five senses."

The Hindu asked: "How is it that inability to comprehend God by your senses leads to the proof of God's existence?"

The Imam said: "Everything that combines with another thing possesses a body but God does not possess a body, and whatever the eye perceives or the senses feel is not God. God should not be likened to the creations and basically human senses can never feel the presence of God.

The Imam then asked him: "Have you travelled in the skies or seen every place on the earth?" The Hindu said: "No I have not" The Imam asked: "Well then how do you deny the presence of God when you have not searched every place in space?"

The Hindu said: "I do not know whether or not God is present in the places which I have not visited."

The Imam said: "Now your denial has changed to suspicion and I hope your suspicion will change to acceptance of the existence of God. The Hindu said: "I suspect all that I cannot encompass or grasp with my senses, so how is **certitude** acquired?"

The Imam said: "Certitude may be obtained with this myrobalan which is in your hand. Do you see its effectiveness as a medicine, as its effectiveness is not perceptible? How did the first tree of myrobalan came into existence? Tell me whether this myrobalan had come into existence by itself or its tree had germinated from its seed and the soil, sunlight, water and air were **provided by someone else (God)** for its growth into a tree?"

The Hindu said: "I do not say that all conditions for survival of this tree have been provided by itself."

The Imam said: "Your suspicion that everything can be known by five senses is incorrect. It is intellect that comprehends, commands or prohibits and specifies benefits or harms of a thing."

The Hindu said: "I do not believe that intellect without five senses can comprehend anything."

The Imam said: "While sleeping your eyes are closed and your senses obviously do not work, but in dreams you see, hear, eat , drink , laugh, wander around cities and speak to your friends and relatives who are dead or alive. Tell me which of your senses are conscious of all these things in your dream?

The Hindu said: "I do not know which sense is conscious of those things, as a person in sleep is like the dead who can neither hear nor see."

The Imam said: "Now you are approaching the truth. Is it not worthy that your intellect should confess whether awake or asleep, your heart or intellect comprehends everything and God has blessed you **this internal sense** which perceives significance and realities." The Hindu said: "Now there is no way out for me except confession."

The Imam said: "Now it is worthy of your intellect and wisdom to bear witness that God the **All Knowing** has created everything with His Creative Ability, knowledge and organized planning.

The Hindu physician said: "I bear witness that only God is the Creator of this universe and everything in it. Your

arguments were very firm and my intellect also confirms the truth.

Note: An atheist was convinced by Imam Sadiq (A.S) regarding God's existence by narrating about creation of a peacock with such beautiful fluorescent feathers. He said a peacock has not come to existence **by itsef** but God has created it by saying; be and it came to existence immediately as intended by God. Its egg also contains yellow and colorless liquids which is miraculously hatched a peacock.

Note: Majority of Hindus are idol worshippers, polytheists and atheists. Some of them believe in three gods, Brahma as the creator, Vishnu as the protector and Shiva as the destroyer. Some Hindus believe that the king Rama was a god, who died and was born again as Krishna, who also died and they believe that he will be born again as Ramakrishna. Statues of these men Rama & Krishna are worshipped as gods. Rama's wife named Sita was taken to the island Ceylon (Srilanka) by Ravana who is also worshipped as a god by some Hindus. Some Hindus worship Kali as a god with many heads. Some Hindus worship gods with a number of hands. They also worship a god named Gunpati with the head of an elephant; Some Hindus worship Lachmi as goddess of wealth. Thus Hindus worship different gods and they are polytheists.

The real God who had sent His messengers & prophets all over the world for guidance is mentioned in the book **'Upanishads'** wherein the right conception of God is perceptible with some mutilations with the passage of time.

India was invaded by Aryans who brought polytheism with them and they drove the Dravidians to the south of India. Next

India was invaded by Moghuls and Muslims, who ruled India for a long time and the official language was Persian Muslims did not preach Islam as there is no compulsion in religion. Next India was invaded by English men and the English language was taught in several places. After the Second World War Mahatma Gandhi with his **nonviolence** movement liberated India from the British rule, and he accepted East and West Pakistan to be separated from India as Muslims were in majority there, so India is now an independent country with polytheism as their religion. Thus Hindus, Muslims, Christians, Zoroastrians, Jews all live in India but now the Hindus are in majority.

A country survives with polytheism, Atheism, communism and so on but it cannot survive with tyranny. So the promised savior of God is awaited by all good people of the world to help him establish the universal kingdom justice of God.

2. THE HOLY QURAN

The holy Quran is the best heavenly Book in the world. It is unparalleled in fluency, erudition, truth, wisdom and knowledge because it is a revelation from God. It is not meant only for Arabs but it is guidance for all mankind, for perfecting human character by defeating their satanic evil self.

God's commandments have been conveyed through His previous messengers like Abraham, Moses and Jesus to suit **their times** but the latest laws of God are valid for the present time. The divine laws are changed from time to time by new messengers from God to suit the time. So the finalized laws of Quran conveyed by the **last** messenger (S.A) are valid up to doomsday.

The holy Quran is not compiled in the sequence of revelation of different surahs e.g. Surah Almaedah was revealed during the last year of prophet hood but it is compiled as the fifth surah in the holy Quran, but the Aayat and Surahs are not in the sequence of revelation. It contains all the 114 surahs. Some of these surahs are very lengthy and cover many pages whereas some surahs are very short about 2 to 3 lines only. But there is a challenge in the Quran as follows:

Say: Should men and jinn combine together to bring the like of this Quran, they cannot bring the like of it, even if some of them assist some others.

(17:88)

Ali (A.S) had compiled the Quran in the proper sequence of surahs as revealed by God to the holy prophet (S.A) along with his explanations and references for the ayaat. **The Quran is guarded in the heart and memory of Muslims so its enemies can never destroy or change anything in the holy Quran**. Men of faith who possess illuminated heart appreciate and honor all heavenly Books alike, as long as these books are not mutilated by their followers.

Some wonders of the holy Quran have been discovered hundreds of years after its revelation, example:

1. The word month 'Shahr' occurs 12 times in the whole of Quran. 2. Day 'yawm' occurs 365 times.

3. Life & death are in equal numbers. Similarly Angel & Satan, Men & women. This world & the world (Donya) hereafter(Akhirat) occur in equal numbers in the holy Quran.

4. Sort or Curtailed words(Horoof e Moqatteaat) in the beginning of some surahs like Alif Laam Meem (الم)Yaseen(يس)

TAha(طاها) Ha Meem Ain Seen qaaf (حمعسق) Alif Laam Raa(الر) Ka Ha Ya Ain Saad (كحعص) .All these words are made from only fourteen common letters as follows:

صراط علی حق نمسک

(SRAT A'LI HQ NMSKH) equal to 14 letters out of 28 letterers of Arabic Alphabet.

The curtailed words are said to be used by some persons for subjugating Jinns. God's best messenger Mohammad (S.A) has said: "I am the city of Knowledge and Ali is its gate way", which means the straight and right way of God is the way of Ali (A.S).

It is well-known that Prophet- cum- king Solomon (A.S) was served by Jinns. Those who love power, wealth and sensuality become spiritually blind and disobey God and kill His divine guides and Imams and fail in the test of life.

THE HOLY QURAN

a. Quran a blessing from God

O God! You taught it to us before our eagerness to learn it .and selected us exclusively for it before we were inclined towards its benefits.

b. Endearment of Quran

O God! Such has been this favor (Quran) from You, as well as Your Grace. Magnanimity and Kindliness towards us, not because of our ability, strategy and might.

O God! (please) endear for us the charm of its recitation and memorization and faith in its ambiguous Ayaat &compliance with its firm Ayaat & endear for us the

means to interpret it (with correct deduction) & endear the guidance in its strategy, discernment &clairvoyance through its light .

c. Quran a cure & light

O God! just as You have revealed it as a cure for Your sincere followers, an affliction for Your enemies, blindness for the disobedient sinners, a light for the obedient , make it my God , a shield against Your punishment, a shelter against Your wrath, a barrier against Your disobedience, a protection against Your resentment, a guide to Your obedience & a light on the day we meet You illuminated by it amongst Your creatures so that we may tread on Your path (sirat over hell) being led by it towards Your paradise.

d. Quran & the blind

O God! Truly we seek protection through You from the plight of knowing it by heart yet misinterpreting it; and from blindness in acting against it; & from rebellion against its commandments & from surpassing its moderate aim & from belittling its right.

e. Quran a treasure

O God! Help us endure its weight, grant us its binding and compulsory reward, inspire us gratitude for it, & enable us to follow and guard it.

f. Quran & commandments therein

O God! Make us pursue whatever is permitted and to avoid whatever is prohibited in it & to observe its limits & fulfill its obligatory duties.

g. Quran, its appreciation & utilization

O God! Sustain us with sweetness of reading it & ecstasy of practicing it & awe of its recitation &strength for its utilization during the moments of night & throughout the days.

h. Time for reading Quran

O God! Refresh us with a light sleep & awaken us at the hour of the night from the slumber of the slumberers & arouse us from the drowsiness of the drowsy AT THE MOMENT WHERE IN SUPPLICATIONS ARE GRANTED.

i. Quran, its wonders & lessons

O God! Purify our hearts with its inexhaustible wonders, and relish of its repetitive Ayyat and lessons in consulting it & obvious benefits by understanding it correctly or solving our problems.

j. Quran & imploring against belittling it

O God! We implore Your protection against opposing it in our hearts & laying head on it in our slumber & from casting it behind our backs. We seek refuge in You against hardening of our hearts to what You have taught us there in.

k. Some benefits of Quran:

O God! benefit us from the Ayaat You have stated therein & admonish us with the parables You have narrated in it & through its correct interpretation cure our evils, & through it double our recompense for good deeds , & through it raise our rank as a reward & through it give us glad tidings after death.

l. Thankfulness for Quran:

O God! make Quran a provision for us to strengthen us in our station in your presence and make it a clear path leading towards You & a beneficial knowledge for thanking You for Your blessings & a true invocation for glorifying Your Names, as You have made it a reasonable authority for rejecting our excuses & **made it a blessing for which we can never be able to thank You.**

m. Quran's help:

O God! Make it a guardian for us for keeping us firm against slipping into follies, a convincing guide for virtuous deeds, a guiding help saving us from deviation, a vigorous assistance during starvation with tiredness until it (Quran) makes us attain our best aspirations.

n. Quran's intercession:

O God! Make it an intercessor for us on the Day of Encounter, an armament on the Day of Promotion, a pleader on the Day of Judgment & a light for us on the Day of Darkness – a Day sans earth & sans heaven, a Day when every striver will be compensated for his effort.

o. Quran's Triumph:

O God! Make it a delicious drink for us on the Day of Thirst & a triumph on the Day of Requital from the scorching fire inflamed by its heat with little remains by the one warmed by it.

p. Quran's witness:

O God! Make it an evidence for us regarding the heads of the masses on the Day wherein the inhabitants of the earth & the heaven are gathered.

q. A supplication:

O God! Provide us the ranks of the martyrs, the life of the virtuous & friendliness of the prophets. Indeed You hear and answer all supplications.

(osul al kafi v2 p 550 -552)

3. Is Moses (A.S) Superior to Mohammad (S.A)?

It is narrated from Imam Sadiq (A.S) that a Jew asked the holy prophet (S.A): "Whether you are superior or the prophet Moses to whom God used to speak and had revealed Torah to him and had made his walking stick a miracle and had split the sea for him and had always shadowed him under the clouds?"

The holy prophet (S.A)told the Jew: "Indeed a person should not boast and consider his own self as superior to others nevertheless the truth is that when Adam committed a mistake by his own freewill and wanted to seek forgiveness he prayed : "My God! I implore You to forgive me for the sake of the rights of Mohammad and Ale Mohammad on You." Then God forgave him. Similarly when prophet Noah (A.S) was afraid of storm and feared that his ark may sink, he prayed: "My God! I implore You to save me for the sake of the rights of Mohammad and Ale Mohammad, then God saved him from drowning. Similarly when Abraham (A.S) was thrown into the fire he

prayed: "My God! I implore You to save me from fire for the sake of the rights of Mohammad and Ale Mohammad, then God saved him from the fire and made it cool and safe.

And when Moses had thrown his walking stick which became a python, he was afraid of the python and prayed: "My God! I implore You to protect me from this python for the sake of the rights of Mohammad and Ale Mohammad, then God said: "**Don't be afraid you are the superior one.**"

Ye Jew! If Moses were present now **without believing in my prophethood,** his faith would not benefit him nor his prophet hood."

Ye Jew! Imam al Mahdi will emerge from my posterity and Jesus, son of Maryam, shall be sent by God to assist him .Jesus (A.S) will advance him to lead the congregation prayers and shall pray behind Imam Mahdi (A.F). (Amali e Sheikh Sadooqh P.287 4/320)

Note: The first creation of God was light i.e. the souls of Mohammad (S.A) and Ale Mohammad (fourteen Mas'umeen) , they were created many million years before Adam and Eve and they perceived all the creations of God which were created as & when necessary.

4. Uprightness

When a person becomes upright and virtuous inwardly, he will become vigorous and powerful outwardly.

(Rozatul Behar V.2 P.268)

5. Pride & Inferiority

A person behaves with pride and conceit, in order to hide his inferiority.

(OsuleKafi V:2 .P:312)

6. Sins

Twenty sins of the ignorant are forgiven prior to forgiving a single sin of the learned.

(OsuleKafi V:1 .P:47)

Note: A minor sin is considered as a major sin if a person commits it frequently thinking it as a minor sin.

7. Exercise your capability& authority

If a person observes his brother (in faith) performing something evil, and does not prevent him in spite of his ability & authority to do so, then he is really treacherous to his brother.

(Amali e Saduq P162)

8. Perpetual Beneficence

Nothing benefits a person after his death except three things:

1. Charity which he has commenced during his lifetime with God's goodwill for its continuation after his death (e.g. Schools, houses for pilgrims, orphanages, fruit gardens, underground canals, afforestation of lands etc.)

2. A good tradition that lasts after his death.

(but it should not be an innovation)

3. A good son or a daughter who prays for him.

(T.O P.363)

• **Beneficence**

Be kind to your ancestors, then your children will be kind toward you.

(B.A V:78 .P:242)

9. Judges

Judges are of four categories, three of them will go to hell and one to heaven:

1. A judge who intentionally gives an oppressive verdict will go to hell.

2. A judge who gives an oppressive and wrong verdict because of lack of knowledge will also go to hell.

3. A judge who gives a correct verdict without proper knowledge and talent will also go to hell.

4. A judge who gives a correct verdict and is confident that his judgment is correct will be directed to heaven. (T.O P.365)

Note: "judge not that ye be judged, for with what judgment ye judge, ye shall be judged" (by God &the people)

Note: Those judges who accept bribe and accumulate illegal wealth shall also be cast into hell.

10. Judgment by Satanic Tyrants

Omar bin Hanzala asked Imam Jafar Sadiq (A.S): "Whether it was right for two of his companions who have presented their case about a loan and inheritance to a tyrant ruler for judgment?"

Imam Sadiq (A.S) recited an Aayat from the holy Quran:

"They intend to make a satanic tyrant their judge, although God has commanded to defy him"

(Al Nisa:60)

and said any person who seeks verdict from a satanic ruler has really acted against the above command of God, therefore whatever he obtains even his legal right by that verdict is illegal & 'haram' for him.

Then Imam Sadiq (A.S) was asked: "What should they do in such a case? "The Imam replied: "They should seek verdict from a person who knows our traditions & possesses the knowledge of our commandments regarding legality & illegality. You should seek judgment from him because we (the Imams) approve him.

(Al Wasail V.18 P.99)

11. The scholar and the worshipper

On the Day of Judgment, God will resurrect both the scholar & the devoted worshipper; when both of them stand in God's presence, the worshipper will be told to proceed towards paradise, and the scholar will be asked to wait, because of teaching good conduct to people, he will be allowed to intercede for them.

(B.A V.8 P.86)

12. Firm Belief

No one can reach the core and heart of faith unless he possesses these three qualities:

1. Discretion in understanding religion.

2. Right and praiseworthy financial management.

3. Patience in difficulties and calamities.

(Khisal e Saduq P 20-335)

13. Hell

The following category of persons are heading towards hell.

1. The one who is concerned about something other than saving himself from the fire of hell has given importance to a trifling thing against God's severe punishment; and has supplicated to God for a paltry gain only.

2. The one who cheats his brother (in faith) and humiliates him and is hostile to him, God will make hell his abode.

3. The one who has prejudice against a believer his faith will vanish from his heart like salt, which immediately dissolves and disappears in water.

(T.O P.302)

14. Salvation or Deliverance

O son of Jondab! The person who relies on his own performance is ruined and the one who daringly commits sins relying on the Mercy of God cannot rescue himself.

The Imam was asked: "Then who will attain salvation?" The Imam replied: "Those who are well poised between hope and fear, as if their heart is in the clutches of a bird. They are longing for a reward and fear punishment as well.

(T.O P.302)

Note: All good deeds of a person are not enough for seeking forgiveness for a single sin, therefore the need for the means of intercession is obvious.

15. The rule of tyrants

All jobs and professions from the highest to the lowest ranks in service of the tyrant rulers are illegitimate. They are the doors which lead to oppression by the tyrant rulers. It is prohibited and illegal to work for them and to cooperate with them in business and trade because of their oppression. Whoever cooperates with them to a small or great extent shall be punished (by God) these are regarded as prominent ones amongst the major sins. By assisting the tyrants, truth is completely erased and falsehood is revived, oppression & corruption are perpetrated openly, heavenly Books like Quran are falsified, the Prophets and believers are murdered, mosques are demolished, traditions of God and his divine laws are changed, therefore it is prohibited to work for and serve the tyrants or to assist them and to earn or make profits by cooperating with them, except when it is indispensable, (blood and the dead corpse are permitted to be taken in dire conditions in order to save life of a person from death).

(T.O P 332)

16. Helplessness

Trusting the people who have become cruel and fraudulent results in helplessness.

(KhesaleSadooq P 220-335)

17. Loan

Loan makes a person lament during night and suffer humiliation during the day.

(KhesaleSadooq P 220-335)

Note: "Neither a borrower nor a lender be, for loan often loses both itself and the friend." This statement is wrong because a friend in need is a friend indeed. The loan should be given to the needy without any interest and it is better than giving him alms or charity.

18. Excessive profit

Once Imam Sadiq (A.S) gave one thousand dinars to a trustworthy person for investment in his business. That person purchased a commodity and after surveying the market he learnt about the dearth of that product in Egypt. So he sold his commodity in Egypt at a high price and made hundred percent profit. He returned to the Imam happily and presented two bags to him saying that one bag contains one thousand dinars, the amount of your investment and the other bag is an equal amount of one thousand dinars as nett profit in business.

The Imam was grieved by obtaining so much profit and he returned the other bag saying: "I seek God's refuge! How do you approve that a group of muslim suffer in order

that you make excessive profit by selling your product at double the price. Be aware that it is hard to earn 'halaal' and justifiable income."

Note: Nowadays people all over the world are dissatisfied because of excessive profit made by businessmen and capitalists. Excess profit is not justifiable. It is as sinful as interest on loans (when it is not 'mozarebah'). Greed for excessive profit is one of the causes of inflation. Inflation may be compensated by proper rise in wages and salaries. Governments are responsible for controlling excess profit by suitable means.

19. How to lead a good life?

1. Do not be arrogant in richness.

2. Do not be worried or uneasy in poverty.

3. Do not be harsh, impolite and disgusting, because people will hate to approach you.

4. Do not be frail and powerless, because all those who are familiar with you will consider you as worthless and look at you with contempt.

5. Do not dispute nor quarrel nor be in bad books of your superiors.

6. Do not ridicule your subordinates.

7. Do not conflict with experts in their field.

8. Do not obey the stupid.

9. Do not be subservient to every individual.

10. Do not rely on ability and competence of anyone but wait till you know how to enter and exit from an affair.

11. Consider your heart as your partner and a close relative and your performance as in need of a father whom you follow at every step.

12. Consider your evil self as your enemy with whom you are always at holy war.

13. Consider your soul as a loan which must be returned to God. You are a physician for your own soul the symptoms of its wellness and illness have been explained to you for correct diagnosis and treatment with suitable remedies, so you have to guard your soul with extreme care.

(T.O 304)

• A good life (continued)

1. A person who does not spend his earnings himself is like one who has accumulated it for others.

2. One who obeys his carnal desires has actually obeyed his enemy (i.e. his evil self).

3. One who relies on God, He will suffice him in all affairs in this world and the hereafter and the things unseen by him will also be safeguarded.

4. One who does not bear all tests and troubles patiently and does not thank God for His blessings and does not endeavor to relieve himself from troubles will be frail and helpless.

5. Be patient in every trouble related to your children, property and life, otherwise God will take back whatever

He had bestowed on you as a trust to test your patience and thankfulness.

6. Do **hope** in God's Mercy but not so much as to increase your boldness in committing devilish crimes and sins.

7. **Fear** God but not so much as to sever your hope from His boundless Mercy.

8. Do not be deceived by the words of flattery of an ignorant person lest you should become proud and arrogant about your own performance because the most superior deed is devoted service & worship with humbleness.

9. Take care of your wealth and do not waste or ruin it. That wealth which is related to your heirs and others should be managed efficiently.

10. Be content with whatever God has destined for you, and do not gaze with greed at others' possessions but thank God for what you possess and do not desire what you cannot acquire, because the contented will be fully satisfied and the discontented will be always worried and never get satiated .

11. Seize your share of good fortune for the Hereafter.

(T.O. P.304)

Note: Imam Sajjad (A.S) always implored to God for recompense in the everlasting Hereafter instead of rewarding him in this temporal life here, because the reward will be everlasting in the perpetual life after death.

20. Three indispensable persons

Three men are indispensable shelters for citizens of all countries in this world and in the hereafter, and people become inhuman & barbarous without them:

1. A learned and pious **jurisprudent**.
2. A beneficent **ruler** loved and obeyed by the people.
3. An experienced and reliable **physician**.

(Khisal e Saduq P 20-335)

Recognition of three persons

Three persons cannot be recognized except in three situations:

1. The tolerant cannot be recognized except when annoyed.
2. The valiant cannot be recognized except in war.
3. A brother cannot be recognized except in need.

(Khisal e Saduq P 20-335)

21. God's command for eyes

Avoid looking at 'namahram' women so that others may not glance at your women.

(T.O P:242)

Note: Looking at a Namahram woman is a minor sin but if a person goes on looking at her again and again it becomes a major sin.

Note: When a learned scholar was asked whether your wife is more beautiful or your sister- in- law (who used to visit them frequently)? The scholar replied: "I have never raised my eyes to look at my sister –in-law so I cannot compare the two." Thus this learned scholar has taught us practically not to graze our eyes on the beauty of 'namahram' women. Even when watching Television one should not gaze at semi-naked women nor should one hear women with sweet and pleasing voice. Ali (A.S) never said salam to namahram women in order not to hear their voice.

22. Secret

Any secret that is between more than two persons will be exposed.

(T.O P:251)

23. Thinking

Deep thinking will increase your wisdom many times.

(RozatulBehar V.2 P . 247)

Note: No one can blame a person for the religion he follows because he was born as monotheist, polytheist or atheist, he has not chosen his religion. So thinking is more important than indiscriminately worshipping anyone as God. Thinking with wisdom without stubbornness and obstinacy helps a person in attaining perpetual bliss.

Note b: Often people cannot follow God's finalized religion because of wrong conceptions about it or its particular sect. They generalize particular cases or bear false notions without

proper investigations so they make mistakes. Hence thinking with reason and wisdom is necessary to discover the truth.

24. A preacher?

• Invite people towards good deeds without using your tongue, so that they may observe your sincere efforts for righteousness

(usulekaafi v2 p 405)

• An adviser who does not practice what he preaches, is like a hunter without a bow.

(Rozatul Behar V.2 P . 203)

Note: Some people listen to your advice with one ear and let it flee from the other ear. Therefore the best way of preaching and reforming people is to practice what you preach.

25. Tasbih of Fatima Zahra (S.A)

Imam Sadiq (A.S) has said: "I love recitation of Tasbih of Fatima Zahra (A.S) after daily obligatory 'Salat'. Its reward equals one thousand 'rak'at' of nonobligatory prayers. (savabul A'mal P:196)

Note: The holy prophet (S.A) has taught 'Tasbih' to his beloved daughter Fatima as follows: Allaho Akbar 34 times, Alhamdolillah 33 times and Sobhanallah 33 times. (Total = 100)

Allamah Eqbal has said: "Maryam (S.A) is dear because of her single relationship as **mother** of Jesus (A.S), whereas Fatima Zahra (S.A) is dear because of her triple relationship".

1. Fatima (S.A) was extremely pious **Daughter** of the best messenger of God.

2. **Wife** of the first sinless Imam Ali (A.S).

3. **Mother** of Imam Hassan& Imam Husain (A.S) (and nine Imams from the posterity of Imam Husain (A.S) the last of whom is Imam Mahdi (A.F) who will fill the world with justice and equity at God's will.)

26. Company moulds a man

It does not suit a believer to sit in a sinful gathering, wherein God is disobeyed specially when he is not able to prevent their disobedience.

(Alkafi 2 p:372)

27. Moderation

A person who is economical and moderate in life never becomes empty- handed or poor.

(Rozatul Behar V.2 P 204)

Note: extravagance is like a small hole which empties a big kettle.

28. Zakaat

Zakaat for God's blessings is munificence.

Zakaat of a high rank or position is mediation i.e. intercession or recommendation where necessary.

Zakaat of victory is general amnesty or forgiveness.

(T.O. P:268)

Note: When the holy prophet (S.A) conquered Mecca he pardoned his enemies.

Note: Zakaat is a duty for purification of one's evil self from greed, fraud, miserliness, hoarding and causing inflation, hard heartedness, cruelty and so on, so zakat is tazkiyah e nafs

29. Sedition

- A person who awakens a riot or sedition will himself become a prey to it.

(T.O P:268)

- A person who draws his sword for tyranny dies by the same sword.

(Kashfulgummah . V:2 P:368)

Note: **God states in the holy Quran: "And for the tyrants and the unjust there are no helpers."**

(S 3:90)

(This statement of God is also found in Baqara: 270 & Maedah: 72)

But we see all over the world that the tyrants and the unjust are assisted by so many people, mighty powers, weapons & wealth and they are helped even by those who are unjustly oppressed and tyrannized. No one should doubt the statement of God in the above Aayat because, no one is so truthful as God. All those who help the tyrants are also the tyrants and shall meet the same fate as the tyrants i.e. extinction by the same sword which they strike for tyranny.

But how do the oppressed help their oppressors? The oppressed should show their reaction to injustice and tyranny. They should not tolerate oppression otherwise the oppressed

are regarded as helpers of the tyrant; they should fight in defense and achieve victory in the sight of God or martyrdom as taught by Imam Husain (A.S).

God states in the holy Quran: **Do not reckon those slain in God's way as dead, rather they are alive and are provided sustenance near their God.**

(3:169)

30. Friends

• Three things indicate ignorance:

1. Changing friends

2. Giving up friendship without any reason

3. Searching and prying information which does not benefit.

(Rozatul Behar V.2 P.230)

• The morose fail to make friends & the prejudiced do not become wealthy.

(Rozatul Behar V.2 P.247)

31. Commandments and prohibitions

Commandments and prohibitions are beneficial for the believers who accept advice as well as for the ignorant who seek knowledge, but those who wield power and position seldom follow God's commandments and prohibitions and are ruined.

(Rozatul Behar V:2 P:240)

32. Divorce

A person asked Imam Jafar as- Sadiq (A.S) about the validity of three divorces at one time. The Imam replied: "such a divorce is not valid.

(BA V.47 p 171)

Note: A Persian king, viz ,Khoda Bandeh divorced the queen by announcing 'Talaq, talaq, talaq' at one time .The king was very unhappy about his behavior when the religious experts told him that the queen should marry another person called 'Mohallil' and then the king can marry the queen again if the mohallil divorces her.

A'llamah Hilli heard about this problem of the king so he went to the court and sat by the side of the king and told him that the scholars of different sects of Islam have made a mistake so he may turn a deaf ear to them, because the divorce is not at all valid according to Islamic law as taught by God's chosen guides the Imams, who are 'Ahl az Zikr' i.e. deeply rooted in knowledge for guiding people in all difficult situations."

The king appreciated Allamah Hilli's advice and was glad to follow the true religion as practiced by the Ahlebayt of the holy prophet (S.A).

33. The Flies

Once when Imam Sadiq (A.S) was with Mansour Davanaqi, a fly troubled the khalifa by sitting on his face again & again. The khalifa was extremely annoyed as he couldn't get rid of the fly and he asked the Imam: "Why has God created the flies?" The Imam replied to him: "for

humiliating the arrogant by means of flies." Mansour had to keep quiet (as truth is often bitter to listen).

(TatamatulMontaha P: 119)

Note: The holy Quran states: **Indeed those WHOM YOU SUPPLICATE BESIDE GOD, cannot create a fly even if they gather to do so, and if a fly snatches away something from them, they cannot rescue from it. Feeble is the claimant and what is claimed they do not esteem God as worth of Him. Surely God is the Most Powerful, the Most Mighty.**

(22:73-74)

34. Salaat

Before his demise, when the Imam was surrounded by his relatives, his last advice was: "One who belittles Salaat will be deprived of our intercession.

(Amali alSadooq P.290)

Note1: Belittling Salaat means:

1. Performing daily prayers without relishing grace of God.

2. Saying prayers for pleasing the superiors; without presence of mind & heart.

3. Not saying prayers promptly in time till it is lapsed.

4. Not getting up early for morning prayers because of not sleeping early and over eating.

5. Neglecting obligatory prayers for the sake of marriage parties, watching television, football matches cinema films and other similar activities.

Note2: Salaat is the pillar of religion without the pillar it falls down and collapses.

Note3: PRAYERS TIMINGS:

1. The time for morning Salaat is from the break of dawn i.e. 'Fajr' up to sun rise it is better to say morning prayers before the stars vanish.

2. Zohr salaat: Its time is from noon to Asr. Noon is the time when the sun is in the middle of sky when shadows of all things are shortest.

3. Asr salaat : Its time is from afternoon up to sunset.

Note: The preferred time for Zohr Salaat is when the shadow of a vertical stick is equal to the length of the stick, and when the shadow is equal to twice the length of the stick that's the preferred time for the Asr Salaat. But often the holy prophet (S.A) had performed the two prayers together. The Zohr Salaat can be said from the beginning of noon up to Asr.

4. Maghreb Salaat: Its time is from **COMPLETE SUNSET** up to Isha.

Note: When the sun sets in the west, it is **APPARENT SUNSET** but sunset is complete when the rays of the sun also disappear. i.e. the red glow of the rays of the sun should disappear from the Eastern part of the sky. Then a person may be sure that the sun has set completely.

When a person fasts from dawn to dusk it is desirable not to break the fast until sunset is complete (as explained above).

5. Isha Salaat may be performed after the Taqhibaat of maghrib prayers, i.e. , reciting zikr & invocations, recitation of Quran and its commentary or listening to sermons after the

Maghreb Prayers. The holy prophet used to combine Maghreb and Isha prayers whenever convenient.

6. Nawafel are thirty four rak'at of salaat which are not obligatory. Most people glorify God on rosary (Tasbih).

The Tasbihv of Hazrate Fatima Zahra (S.A) may be recited after each daily prayer and that its reward is equal to saying one hundred rak'at of non-obligatory prayers.

7. Tahajjod salaat may be performed from midnight up to call for morning prayers, it is highly recommended and is a cure for a number of diseases when performed sincerely in **Love of the Most Lovely Existence.**

Note 4: A person should not have stinking feet and socks with foul odor. When he says prayers it is desirable to wash and dry the feet before wiping the feet for ablution.

Note5: Imam Khomaini (R.A) has said that Muslims are quarrelling about folding their hands in prayers or not, while their common enemy is aiming at cutting their hands. (Shia's and maliki sunnies do not fold their hands during salaat.)

35. The Shroud

When the eldest son of Imam Jafar Sadiq, viz, Ismaiel (A.S.) died, the Imam wrote the kalimah 'Yashhado la Ilaha IllAllah' on his shroud.

So People may also write supplications and Quranic surahs on their shrouds. It is said that a person who keeps his shroud with him, his life is prolonged by God.

Ismaiel (A.S.) was buried by his father and therefore Imam Kazim (A.S.) became the next Imam after the death

of his father. The eldest son of Imam or prophets have no right to succeed their father as Imamat and prophethood are divinely appointed positions. Joseph (A.S) was not the eldest son but God appointed him as His prophet although he had 11 brothers.

Note: **When Joseph said to his father: O father! I saw eleven stars and the sun and the moon, I saw them prostrating themselves to me.' Prophet Jacob replied: "My son! Do not relate your dream to your brothers lest they should devise intrigues against you. Surely Satan is man's open enemy."**

(12:4-6)

36. Banishment from faith

A small thing which expels a person from faith is counting the faults and errors of his brethren to reproach them later on for their offences.

(Ma'anial Akhbar P. 394)

37. The believers

• A believer is a believer's brother as if they have one soul and one single body when a part of it is inflicted the entire body feels pain ; their souls are also like one soul .A believer's soul is more strongly linked to God than the rays to the sun.

(UsuleKaafiV.2 P. 166)

• A believer should possess eight qualities:

1. He should maintain self-respect in difficulties.
2. He should be patient in troubles.
3. He should be thankful during peace and comfort.

4. He should be content with whatever is given to him by God (health, wealth, talents, knowledge , children and other blessings of God)
5. He should not be cruel towards his enemy
6. He should not place the burden of his life on his friends.
7. He should accustom his body for tiresome jobs.
8. He should make people comfortable

(UsuleKaafiV.2 P. 47)

• If a person deals with people frankly without injustice and speaks to them nothing but truth and makes promises without breaching them, then it is 'haraam" to backbite him. Furthermore fraternizing such a person with superb conduct and personality openly with justice is obligatory.

(UsuleKaafi V. 2 P. 239)

• A person who strives for the needs of his brother is like one who strives to run between Safa and Marva in the Hajj pilgrimage and the person who **fulfils** the need of his brother is like one who is smeared in his blood in the battles of Badr and Uhad.

(TO. P. 303)

Note: The battles of Badr and Uhad were fought against the idolaters (like Abu Sofyan and Abu Jahl)

38. Fatalism versus Complete freedom

Imam Sadiq A.S. has said: "There is neither fatalism nor complete freewill but the truth is between these two extremes"

When the Imam was asked whether God has permitted human beings to do whatever they like? The Imam replied: "God is too powerful to allow people to be completely free without restrictions in their activities."

Note: When a person says:"I am the master of my life and the captain of my fate", has he not forgotten that God is the Master of our life? Not only all mankind but also trillions of angels are servants of God.

Complete freewill

Imam Sadiq(A.S) has said: " 1. If a person thinks that all affairs have been entrusted to his freewill to do whatever he likes then he has regarded God's Might as too trifle and therefore he shall be destroyed.

Fatalism

2. If a person thinks that he has no power to do anything by his own decision and that everything is done by God it means God is unjust when He punishes the criminals and sinners for what He had predestined Himself.

Actuality

3.If a person thinks that God has commanded him to do what is possible for him and does not expect him to do whatever is beyond his ability, and is thankful for God's goodwill whenever he performs a good deed and seeks forgiveness with sincere repentance for his sins, such a person is a mature and a civilized muslim.

39. Ziarate Arba'yin

Ziarate Arba'yin is an excellent memoir of Imam Sadiq (A.S.). Every lover of the 14 Sinless Personalities recites it

as an obligation on 20th Safar, the 40th day of the martyrdom of imam Husain (A.S.). Two abstracts from this ziarat are as follows:

1. "O God! I bear witness that Imam Husain (A.S) has triumphed through Your Noble Grace. You ennobled him with martyrdom and You made him auspicious and You distinguished him with the purity of descent .You made him an Imam from the noblest of men, and a pioneer of leaders and a protector of the protectors of truth. You granted him inheritance of the divine prophets and You made him Your authority for guidance of mankind from their successors.

So he (Imam Husain) invited people and did not leave any excuse for any of them nor did he withhold his kindly advice from them. He sacrificed his holy blood in Your path, to relieve mankind from ignorance and bewilderment of groping in the dark. The Imam was opposed by people who were deceived by this world and had sold their charming lives at the lowest price and had bartered their eternal Hereafter for an extremely great loss. They transgressed and ruined themselves with their carnal desires and earned Your wrath and the wrath of the holy prophet (S.A.). They obeyed Your servants, the hypocrites and war- mongers loaded with weighty sins which shall certainly lead them into hell.

So he (Imam Husain) waged holy war against them patiently obeying You for the welfare of mankind until his noble blood was shed on the ground (of Karbala) and the veneration of holy family of God's best messenger (S.A) was thereby disregarded (by the enemies of God)."

2. "I bear witness that you (Imam Husain) have been light in your noble ancestors and chaste mothers untouched by the pollutions of the era of ignorance, and you were never dressed in the dark gloomy robes of the pre-Islamic times of ignorance."

(Mafatihul Jinan)

Note: some opportunists accepted Islam to get hold of power and wealth. These hypocrites loved this world more than God, they were physically near the prophet (S.A) but spiritually they were far distant from him. Prophet's Ahlul Bayt viz. Fatima , Ali , Hassan, & Husain (A.S)& Khadija (A.S) the first woman who accepted Islam, were really close to God and His messenger . God has said: "**O the Ahlul Bayt! God has wished to keep away from you every impurity** (physical & spiritual pollution) **to purify you a thorough purification**".

When God has purified the fourteen ma'soomeen, no one can excel them, therefore they are worthy of all love and obedience by the entire humanity for perfecting their conduct and character by purification from sins and crimes, although hypocrites and satanic politicians may not like it. **It stands to reason to obey the Ahlul Bayt because the holy prophet (S.A) had not neglected his closest relatives, the 'Ahlul Bayt' who should be followed by all muslims, as their way certainly leads to God and His paradise.**

40. Health & Medication

1. The holy prophet Jesus (A.S.) was the best physician of his time. He used to cure diseases like vitiligo (leuco derma) and blindness and even revive the dead with God's permission. This was regarded as his miracle. Had

he studied medicine in any college? Nay! God is the tutor of His messengers and prophets. God revealed the knowledge of medicine to Jesus (A.S). It is said that in his childhood, Jesus used to suffer from diseases of old age, and he used to ask his mother, Mary (A.S.) to prepare the medicines for him according to his prescription.

The holy prophet Mohammad (S.A.) and the holy Imams (A.S.) likewise acquired their knowledge of medicine from God .God has created every herb with effectiveness for curing different diseases. No prophet or Imam can perform his duty for spiritual development of mankind if he does not possess a healthy body.

Imam Ja'far al Sadiq (A.S) was the best teacher of knowledge in his time. Knowledge is of two kinds 1-knowledge of religion (or theology) and 2-knowledge of body (or physiology), and every Imam possesses knowledge for health of both spirit and physical body.

Some Spiritual Cures

a. An invocation for any incurable disease, when doctors fail to cure a patient and they say: "No one but God can cure this disease", Imam sadiq (A.S) has narrated this invocation from the holy messenger (S.A).

Saeed bin Abil Fath bin al Hassan al Qommi recovered from his incurable disease by recitation of this invocation four times immediately after the morning salaat. When the doctors were informed about this invocation some of them who were Jews examined the patient and found no trace of the disease; so they recited the 'Kalima' and embraced Islam. The invocation is as follows: (It should be recited in Arabic)

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YOUR WORDS ARE GUIDING LIGHTS (10)

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IMAM ʿALĪ IBN MŪSĀ AL-RIḌĀ

Sayyid Zain al-ʿĀbidīn Razavi

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بسم الله الرحمن الرحيم

IN THE NAME OF ALLAH,
THE MOST BENEFICENT, THE MERCIFUL

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PREFACE

The title of these booklets "*Kalāmukum Nūr*" is selected from *al-Ziyārah al-Jāmi'ah al-Kabīrah* ascribed to Imam 'Alī al-Naqī ('a). "***Kalāmukum Nūr***" will illuminate human mind all over the globe and the resulting cultural globalization will lead to peace, justice and amity between all nations with due honor for human rights.

A few sayings and narrations of the immaculate guiding authorities have been translated by Sayyid Zain al-'Ābidīn Razavi who has written explanatory notes as well, especially for foreigners who like to learn or embrace Islam. The translator had his education up to MSc. (Chemical Technology) as well as industrial training in UK for two years and in France for ten months. He was recommended by the Iranian Ambassador in India for employment in Iran as he had twenty years experience in research and cellulosic industries.

Mr. S. Z. 'Ābidīn obtained Iranian nationality with his ancestral family name Razavi after migrating to Iran. He served in different Iranian organizations. He edited books in English for Islamic propagation organization and for 'Allāmah Nūrī. He was a state guest at international *sharī'ah* conference in Pakistan where he made a speech on Islamic laws.

All those who have helped with suggestions, editing, typing, printing and publishing of these booklets will definitely be rewarded by God, the Beneficent, the Merciful, in this world here and in the Hereafter. For ease of distribution on the occasions of birth, demise or martyrdom of the fourteen guiding lights, *Kalāmukum Nūr* is printed as separate booklets and those who are interested in publishing these booklets as such or after translation into other languages for illuminating all the world with these words of wisdom will be regarded by God as assistants and lovers of the Imam of the Present Age, Imam Mahdī ('a).

To err is human and to forgive divine, therefore for next edition all suggestions are welcome with gratefulness by the author.

These booklets *Kalāmukum Nūr* are but a ray of light from the sun of wisdom; a ray that makes a particle shine and reflect the entire sun. Any heart which is lit by these brilliant sayings will rise like sun and attain perfection by following the fourteen sinless personalities whose souls were created thousands of years prior to Adam and Eve.

On the day of Resurrection, people will be called with the Imam of their times. All the people of present era will be revived and gathered with Imam Mahdī ('a), if they love and follow him sincerely.

I am glad that the Ansariyan Publications in Qum has planned to publish all the fourteen separate booklets. May God bless Mr. Ansariyan and the editor Mr. Badr Shahin and his publication team for publishing these booklets.

I thank all the members of the family of Syed Zainul Abadeen Razavi, Mrs Mehdi Zadeh, Syed Mohammed Reza, Tayyebah Razavi, and Tahera Razavi, Syed Hassan Ali Razavi, Syed Ali Shahbaz and his son Syed Shabbar Ali, who have cooperated in making the words of wisdom available for perfecting human character all over the globe in these booklets *Kalāmukum Nūr*.

May God bless all the readers who will surely follow the highway of God leading to paradise and all those who distribute these booklets on birthdays and days of martyrdom or demise of the fourteen immaculate personalities ('a).

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Religious and spiritual Guide

THE SACRED FAMILY TREE

(Shajarahe Tayyebah)

Adam (Monotheist)

Noah (Monotheist)

***Abraham** (Monotheist)*

Ismail (Monotheist)

Isaac (Monotheist)

Jacob (Monotheist)

Joseph (Monotheist)

Moses (Monotheist)

***Mary** (Monotheist)*

Jesus (Monotheist; *he is kept alive)*

Hāshim (Monotheist)

ʿAbd al-Muṭṭalib (Monotheist)

***Abū-Ṭālib** (Monotheist)*

***ʿAbdullāh** (Monotheist)*

1. Muḥammad

3. Imam ʿAlī *married* ***2. Fāṭimah al-Zahrāʿ***

ALL DIVINE GUIDES WERE MONOTHEISTS AND JUST

FAMILY TREE OF ABRAHAM ('a) UPTO FOURTEEN MASOOMEEN (CONTINUED)

'Abd al-Muṭṭalib (Monotheist)

***Abū-Ṭālib** (Monotheist)*

***'Abdullāh** (Monotheist)*

1. Muḥammad (ṣ)

3. ***Imam 'Alī ('a)*** married ***2. Fāṭimah al-Zahrā' ('a)***[1]

4. Imam Ḥasan ('a)

5. Imam Ḥusayn ('a)

6. Imam Zain al-'Ābidīn ('a)

7. Imam Muḥammad al-Bāqir ('a)

8. Imam Ja'far al-Ṣādiq ('a)

9. Imam Mūsā al-Kāẓim ('a)

10. Imam 'Alī ibn Mūsā al-Riẓā ('a)

11. Imam Muḥammad al-Taqī al-Jawād ('a)

12. Imam 'Alī al-Naqī al-Hādī ('a)

13. Imam Ḥasan al-'Askarī ('a)

14. Imam al-Mahdī (the present Imam is alive)

ALL IMAMS ARE OF NOBLE DESCENT FIRST THEIR SOULS WERE CREATED BUT THEY WERE SENT AS LAST GUIDES FOR PERFECTION OF HUMAN CHARACTER

SHORT INTRODUCTION TO IMAM AL-RIḌĀ

Name: ʿAlī.

Byname: Al-Riḍā.

Title: ʿĀlim Āli-Muḥammad.

Father: Imam Mūsā al-Kāẓim (ʿa).

Mother: Najma Khatoon.

Date of birth: 11th of Dhu'l-Qaʿdah, 148 A.H.

Place of birth: Al-Madīnah al-Munawwarah.

Date of Martyrdom: Last of Ṣafar, 203 A.H.

Poisoned by: al-Ma'mūn at Sanābād, Nughan, Mashhad.

Shrine/cemetery: Holy Mashhad.

Age: 55 years; 35 years before Imamate, 17years as Imam in Madīnah, and 3 years as Imam and heir apparent in Mashhad.

Imam al-Riḍā (ʿa) was invited to Mashhad by the Abbasid ruler , al-Ma'mūn, after he had killed his brother Amīn. al-Ma'mūn was not popular, so he wanted Imam al-Riḍā (ʿa) to accept leadership of Muslim nation; but the Imam knew well that caliphate was an offer for deception, to conceal the crimes of his ancestors against the Holy Prophet's Household; i.e. Ahl al-Bayt (ʿa). So, he refused the offer. Afterwards, he was forced by al-Ma'mūn to at least become his successor. Therefore, Imam al-Riḍā (ʿa) unwillingly accepted this proposal on condition that he would not interfere in the affairs of the government.

Al-Ma'mūn gave his daughter in marriage to Imam al-Riḍā ('a). The purpose behind this marriage was that al-Ma'mūn would know everything about the activities of the Imam. Ma'mūn's daughter, however, was not blessed with any child. In fact, some marriages are made for certain reasons. For instance, the Holy Prophet (ṣ) married Ummu-Ḥabībah the daughter of his archenemy, and Ḥafṣah the daughter of 'Umar ibn al-Khaṭṭāb for the purpose of consolidating political power.

Imam al-Riḍā ('a) is renowned as *'Ālim Āli-Muḥammad* (the most versed scholar of Muḥammad's progeny), because of his extraordinary acquaintance with the divine knowledge. More than once, Ma'mūn held scientific debates and conferences, to which scholars of different religions and sects were invited for challenging the knowledgeability of Imam al-Riḍā ('a). Yet, the Imam ('a) overcame all these scholars by providing evidence from their own sacred books.

One day, while Imam al-Riḍā ('a) conversed with a Sabian (i.e. A member of a religious sect classed in the Holy Qur'ān with Muslims, Jews, and Christians as believers in Almighty Allah) about the religion of Islam and was about to convince him with the truth of this religion, the call to ritual prayer (i.e. *adhān*) was heard. Immediately, Imam al-Riḍā left the man and readied himself for performing that ritual prayer. The person asked the Imam earnestly to finish the discussion, but the Imam apologized and expressed that performing a ritual prayer in its time in obedience to God is more important than many other things.

Having accomplished his prayer, the Imam returned to the man and resumed his conversation. So, the man accepted Islam and renounced the religion he had followed.

The Imam was not only very popular but also heartily loved by all people. Once, al-Ma'mūn insisted on him to lead a congregation 'Īd Prayer; so, the Imam left his house and met the people who gathered around his house in thousands and wanted to follow him in that prayer. This scene enraged al-Ma'mūn who then ordered the Imam to go back home and stop performing that prayer, because he was so afraid of the Imam's popularity.

At last, al-Ma'mūn poisoned Imam al-Riḍā ('a) to death. The Imam was interred in a place near the city of Ṭūs, which is now well-known as Mashhad. His burial place is now a sacred place of pilgrimage for all Muslims who love the Ahl al-Bayt ('a).

About the burial place of Imam al-Riḍā ('a), the Holy Prophet (ṣ) is reported to have said, "A piece of my flesh will be buried in Khurāsān. Any faithful believer visits him will win Paradise as reward recorded obligatorily by Almighty Allah and will have Hellfire prohibited by Him from consuming his body."[2]

It is reported that a pilgrim of Imam al-Riḍā's holy shrine whoever offers a two-unit prayer, preferably reciting Sūrah (i.e. Qur'ānic chapter) al-Fātiḥah (No. 1) and Sūrah Yāsīn (No. 36) in the first unit and Sūrah al-Fātiḥah and Sūrah al-Raḥmān (No. 55) in second, and then implores to God to fulfill his needs for a good wish, all his supplications will be answered sooner or later, if God approves of it. Besides, he will be given the reward of going on the ritual Ḥajj (to Mecca) one thousand times.

Those who cannot perform the obligatory Ḥajj ritual, but they can visit Imam al-Riḍā's holy tomb, are so fortunate, because by visiting the Imam's holy shrine, they will be awarded the

same reward obtained by those who perform the ritual Ḥajj.[1] Visiting Imam al-Riḍā's holy shrine is rewardable only when Imam al-Riḍā is professed to be one of the divinely selected Imams.

An Imam is the most perfect of all men, because he is sinless; he enjoys all attributes of self-perfection; and he stands for the most excellent role-mode.

One of the most important prayers that the pilgrims of Imam al-Riḍā's holy shrine must not forget is that they are required to pray God for hastening the reappearance of the promise savior, Imam al-Mahdī ('a), the last successor to the Holy Prophet Muḥammad (ṣ). So, it is highly recommended to pray for the advent of the Imam, because this will put an end to all sorts of tyranny and persecution on this globe.

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[1] ***Note by the editor***: Of course, it is obligatory upon all Muslims, under certain conditions, to undertake the ritual Ḥajj once a lifetime, while it is recommended to visit the shrines of Imam al-Riḍā and the other Holy Imams. A recommended action is neither rewardable nor acceptable if it violates the performance of an obligatory one.

BRILLIANT WORDS O F IMAM AL-RIḌĀ ('A)

1. Wisdom

- A person who acts without discretion and wisdom is like a person who is moving on the wrong track; the faster he moves, the further he will be from the straight path.[3]

- Next to faith, the most perfect wisdom is to be friendly with people and to behave politely with the good as well as the bad ones.[4]

Faith means belief in God, the divine guides commissioned by Him, the Resurrection Day, and the final commandments of God.

- Wisdom is wasted when presented to the unworthy.[5]

- Wisdom or intellect is one's true friend; while ignorance is one's foe.[6]

- Silence is one of the gates to wisdom.[7]

- Self-cognizance is the highest wisdom.[8]

- True worship is to think deeply over matters regarding God. Excessive prayer and fasting is not true worship.

If one offers many prayers and fasts excessively, but he is not on the highway that leads to Paradise, his prayers and fasting will be of no avail. Thinking makes one follow the last and finalized monotheistic religion; therefore, it is superior to worship.[9]

❁ A true intelligent must enjoy ten qualities:

1. People expect beneficence from him.

2. People are secure against evil from him.

3. He considers few and little good deeds of others as plentiful.

4. He considers his own numerous good deeds as trifling.

5. He never gets worried of helping the needy.

6. He never gets tired of seeking knowledge throughout his life.

7. He prefers poverty in the highway of God to prosperity without Him.

8. He prefers humiliation before God to honor with God's enemy.

9. He likes to be unknown rather than renowned and famous.

And the tenth quality as described by the Imam.

10. He considers every faithful believer as better and more pious then himself.

2. The best wealth

The most precious wealth is that which protects a person's honor or earns a good name for him.[10]

3. Blessings of God

Be good companions of God's blessings, as they are fleeting; and once they flee away from a nation, they do not return.[11]

❁ The most promptly punished sin is ingratitude for divine blessings.[12]

Obey God, why?

Even if God had not made people aware of Paradise and Hell, it was necessary for them to obey Him and avoid committing sins, because God initiated all His blessings and beneficence on people without their deserving or having any rights on Him.[13]

4. God's wrath

One who pleases a king or an authority with something that arouses God's wrath is cast out of the heavenly religion finalized by the Mighty and Majestic God.[14]

❁ God is wrathful to futile talk, wasting of wealth and imploring a lot from people.[15]

Wrath of God means His punishment.

5. Mercy and forgiveness

Beauty of forgiveness lies in pardoning without blame or reproach.[16]

❁ When two armies confront each other, God helps the more merciful and forgiving of the two.[17]

❁ One who gives up sins with sincere repentance and apology is as if he has not committed sin.

There are sins which God does not pardon unless pardoned by those against whom they have been committed; such as slander and backbiting. Other sins are unpardonable, such as slaying the Imams and the prophets.

6. Alms or charity

Alms dispel inevitable disaster from the almsgiver.[18]

- The most precious property and savings of a person is whatever he has given as alms.[19]

- Helping the weak and the feeble is better than giving alms.

- Give alms even though in small quantity, because such alms is regarded as bountiful when it is given to please God with sincere intention.[20]

7. Trust in God

One who likes to be the most needless person should have full trust in all that is near God, the Mighty and Majestic.[21]

- One who likes to be the strongest person should have firm reliance in God.[22]

- Wealth and honor keep strolling around, but when they find a place of reliance in God they settle therein as homeland.[23]

The Weapon of prophets

For you, the weapon of prophets is extremely necessary.

When he was asked to define such weapons, the Imam said,

"It is imploring to God."[24]

8. True faith

True faith is to accomplish God's commandments and to abstain from His prohibitions.[25]

- Among all things that have descended from heaven, nothing is more excellent and dearer than these three virtues: (1) full submission to God, (2) acts of beneficence, and (3) certitude.[26]

- One who has firm belief in divine recompense will be extremely generous.[27]

- Signs of a believer's faith are: (1) guarding secrets, (2) patience in hardships and adversity, and (3) treating all people with toleration and politeness.[28]

- Faith is acknowledgment with tongue, cognizance with heart, and performance of good deeds physically with limbs.[29]

9. Self-respect

One who exposes his poverty and adversity to people dishonors himself.[30]

- Intimacy dispels awe; while begging and imploring others for help is the key to misfortune.[31]

- Do not get annoyed; do not ask anything from people; and choose for people what you choose for yourself.[32]

Imam al-Riḍā ('a) was asked, "Who are the best of all people?" He ('a) replied,

> The best of all people are those who become happy when they perform good deeds; seek forgiveness when they commit a fault or a sin; and thank when they are given something. They are patient in distress and they forgive when they are annoyed.[33]

10. Good conduct

Indeed, you cannot make people satisfied and happy with your wealth; so, try to make them happy with a smiling face and good conduct.[34]

- Nothing is as weighty in the balance (on the Day of Judgment) as good conduct.[35]

- The believer whose conduct is best possesses the most perfect faith.[36]

- Intellect is God's blessing, but good manners are acquired through endeavor.[37]

- Good conduct could be either inherent or acquired. The one acquired intentionally is the superior of the two.[38]

- I wonder at a person who purchases slaves with his wealth and then liberates them, why doesn't he purchase the free persons with his good conduct.[39]

Good conduct and politeness cost nothing, yet free persons are bound to become more attached to a person with good manners than any slave.

- The best and the most precious of virtues is performance of good deeds, relief of grief of the distressed, and fulfilling the desires of the desirous.[40]

- One who wishes to be the most honorable person and be loved by people should be pious and should fear God in public and in privacy.[41]

- Be humble with friends, careful with foes, and amiable with people.[42]

- He who pleases the Mighty and Majestic God by befriending people will be rewarded a house in Paradise.[43]

11. Muslims and Believers

One who rises in the morning without having any concern for the affairs of Muslims is not one of them.[44]

- A true Muslim is he whose tongue and hand do not harm the other Muslims.[45]

- He who is treacherous against a Muslim, or harms him, or deceives him is not one of us.[46]

- A true believer never takes more than his legitimate right although he is able to do so.[47]

- It is not permissible for a Muslim to frighten another Muslim (so as to harm or damage him).

- A believer cannot be a true believer unless he possesses these three attributes: (1) following a *sunnah* of God, (2) following a *sunnah* of God's Messengers, and (3) following *sunnah* of God's appointed Imam (of his time).

The *sunnah* of God is secrecy (or keeping secrets). God knows the unseen. He does not reveal his knowledge of the unseen to any one except to the one He approves of, such as his messengers.

The *sunnah* of the Prophet is to be polite with people, since the Mighty and Majestic God has commanded to His prophet to be polite and gentle with people. Hence, God has said, "Hold fast to your conduct, excuse the faults of people, and command what is right."[48]

The *sunnah*, or the way of Imam, is to be patient in distress and misfortune.[49]

12. Jurisprudents

Tolerance, knowledge and reticence are the signs by which experts in the divine laws of religion are recognized.[50]

13. Tyranny

The worst provision for the Hereafter is transgression and tyranny over the servants of God.[51]

- The tyrants never escape punishment.[52]

- Taking part in the affairs of tyrannical rulers, assisting them, and striving for their necessities is equivalent to atheism or faithlessness; and watching them with purpose is one of the major sins which make a person deserve Hell.[53]

14. Suspicion

To accompany the vicious puts the virtuous and their virtues under suspicion.[54]

- God does not accept the devotional acts of one who entertains evil suspicion regarding a believer.[55]

- A person who presents himself manifestly for accusation should not blame one who suspects him to be evil.[56]

15. Right of Guests

One of your duties towards your guest is that you accompany him from his place up to the door of your house.[57]

16. Self-appraisal

Thinking is your mirror which reflects your vices and virtues.

❁ He who evaluates himself will win; and he who neglects self-appraisal will incur loss.[58]

17. Neighbors

One who troubles and annoys his neighbor is not one of us.[59]

18. Piety

Piety or fear of God is most rewarding with abstinence from God's prohibitions and refraining from distressing the faithful.[60]

19. The chiefs

The generous are the chiefs in this world and the pious are the chiefs in the Hereafter.[61]

20. Breach of promise

A person cannot overcome distressing hardships and by breach of promise.[62]

21. Thankfulness

One who does not thank a creature who has done him a favor is as if he has not thanked the Mighty and Majestic God.[63]

22. Defense against aggression

God is wrathful with one who does not fight to defend his house or homeland against aggression.[64]

23. Planning with prudence

Planning with prudence safeguards you against regret.[65]

24. Reliance and Betrayal

A reliable person never betrays you, but one who betrays you was wrongly considered by you as reliable.[66]

25. Wine prohibited, why?

God has prohibited wine because:

1. It causes wickedness (perversion).

2. It poisons the mind of its drinker.

3. It prompts him to deny God, the Mighty and Majestic.

4. It prompts to fabricate lies and accuse God and His Messengers of improbable things.

5. It causes the commitment of many sins like mischief, murder, false accusation of married woman of adultery, and belittling the prohibitions of God.

Similarly, other intoxicating drinks are illegitimate and forbidden because their effect is like that of wine.[67]

❁ Do not associate with a drinker of wine and do not greet him with salaam.[68]

26. Gambling

May God's mercy be on you! Be aware that God has prohibited every kind of gambling and has commanded all people to abstain from it. He has named it as *rijs*, saying, O you who believe! Intoxicants, games of chance, sacrificing to stones set up, and dividing by arrows are only uncleanness (*rijs*), Satan's work; so, shun it."[69],[70]

27. Salaam

If one meets a poor Muslim and greets him with Salaam in a manner which is different from the way he greets a wealthy person, then on the Day

of Resurrection he shall meet the Mighty and Majestic God while He will be wrathful with him.[71]

28. The Holy Qur'ān

Imam al-Riḍā ('a), praising the Holy Qur'ān's excellent logic, glory and the miraculous systematic arrangement of its verses, said,

> The Qur'ān is a strong cord of God, a firm handhold, and the best way that leads to Paradise and safeguards against Hell. It never becomes antique due to rolling of time, neither is its value decreased due to excessive recitation. This is so because it was not revealed for any particular period; rather, it provides firm, convincing proof, and argument forever for all human beings. Falsehood has no access to it for all times, neither from front nor from behind. It is the revelation of God, the Wise and Praised.[72]

❁ When he was asked to say something about the Holy Qur'ān, Imam al-Riḍā ('a) said,

> It is the word of God! Do not go beyond the limits of its laws and do not seek guidance from other than it; otherwise, you will be misguided.[73]

The 'Silent Qur'ān' (the Holy Book of God) is never inseparable from the 'Talking Qur'ān' (i.e. the Holy Prophet's Household); therefore, whenever you speak about Holy Qur'ān, it is inclusive with the Holy Imams and their divinely approved traditions.

29. Why Fasting?

> If it is asked why fasting was made obligatory, the reply is that fasting is obligatory in order to make people feel the plight of hunger and thirst

and to make them recognize the destitution (hunger and thirst) of the Day of Judgment. One who observes fasting may become God-fearing, humble, meek, self-appraising, cognizant, patient over whatever one encounters from hunger and thirst, recompensed with its bounden reward, and curtailment of sensuality.

All these will definitely help the observer of fasting behave piously in this world, help people perform their religious duties, guide them regarding the affairs of the Hereafter, and make them feel the severity of hardships of the weak and the meek, who observe fast. So, the obligatory poor-rate, such as the breaking the fast rate, may be paid to the poor by the wealthy.[74]

30. Three accepted with three others (qualities)

God the Mighty and Majestic has commanded three things in conjunction with three other things. He commanded prayer along with the poor-rate. If one performs the ritual prayers but does not pay the poor-rate, his prayers will not be admitted.

The poor-rate (*zakāt*) is purifying contribution; its rate is 2.5%. The ritual prayers (*ṣalāt*) are performed five times a day at definite times explained by the Holy Imams. The Qur'ānic verses that are recited in the first and second units of the Morning (*fajr*), Sunset (*maghrib*), and Evening (*'ishā'*) prayers must be recited with an audible voice; while the same Qur'ānic verses must be recited with an inaudible voice in the first two units of the Midday (*ẓuhr*) and Afternoon (*'aṣr*) ritual prayers.

- God has ordained thankfulness to Himself along with thanks to the parents, so if a person does not thank his parents, it means that he has not thanked God.

God has ordered piety along with kindness to womb relatives, so one who breaks good relations with his kith and kin, does not fear God.[75]

Miserliness, Materialism and Beneficence

- Miserliness dishonors and disgraces a person.

- Love of worldly things (luxuries) invites grief and trouble.

- Beneficence is the best and most valued conduct, i.e. assisting the afflicted and fulfilling the hope of the hopeful.[76]

Avarice , Prejudice, Miserliness

- Beware of avarice and prejudice, as these two qualities have ruined the previous nations.

- Beware of miserliness, as it is a disease and calamity. A freeman and a true believer must never be miserly, because this quality is devoted to the faithless only.[77]

31. The Ritual Prayer

Prayer is held in congregation so that, sincerity, monotheism, Islam and worship of God may be manifested openly in a distinguished manner, and its demonstration may be a convincing proof for the people of the east and the west regarding the Oneness of God. Also, it humiliates the hypocrites and those who belittle Islam by accepting it for some reason and who pretend to submit to it.

> Congregation prayers make it possible and legal for people to testify to the Islam of one another and people may cooperate for beneficence and piety and prevent numerous sins forbidden by the Mighty the Majestic God.[78]

One should make himself elegant and fragrant before the performance of the ritual prayers. He should brush his teeth and remove particles of food between his teeth with a toothpick if his mouth gives such a bad smell like that of garlic, onion,... etc. He should eat parsley or cardamom before visiting a mosque.

Why Prayer?

> The ritual prayers are performed for: (1) recognition of the Mighty and the Majestic God, (2) denial of all partners associated with Him by polytheists, (3) standing before the Omnipotent God with self-humiliation and confession of sins, (4) seeking forgiveness for the past sins, (5) placing the forehead on the ground and glorifying God five times a day, (6) remembering God and avoiding negligence and defiance, (7) instilling awe and fear of God and humility with longing for seeking material and spiritual bounties and rebuking whatever is forbidden, and (8) incessant glorification of the Mighty and Majestic God day and night, so that one should not forget God—one's Master, Administrator, and Creator—whereas forgetting God brings about disobedience to and rebellion against Him.
>
> Glorification of God and standing of a person before Him is a deterrent from sins and preventive against many kinds of corruption.[79]

The ritual prayer is ascension for the believers. Whenever a person performs a ritual prayer, he should reach the throne of God with the speed of thought and see the Fourteen Infallible Persons encircling the throne.

32. Do not ridicule yourself

Seven things without seven other things are mockery:

(1) Whoever seeks forgiveness verbally without repenting at heart, has ridiculed himself.

(2) Whoever implores God for His goodwill but does not strive for it, has ridiculed himself.

(3) Whoever seeks resoluteness but is not vigilant about it, has ridiculed himself.

(4) Whoever implores God for Paradise but is not patient in hardships and troubles, has ridiculed himself.

(5) Whoever seeks God's protection against hell but does not give up worldly pleasures, has ridiculed himself.

(6) Whoever glorifies and remembers God but does not move forward to meeting Him, has ridiculed himself...

Nothing can be united with God, because God is manifest and hidden everywhere like invisible light. Therefore, no one can claim to be united with God.

33. Major sins

God has commanded to abstain from sins. Major sins are: murdering a person unjustly, adultery, robbery, drinking intoxicants, disobedience to parents, fleeing from Jihad, grabbing the wealth

or property of orphans with oppression, eating the meat of animals not slaughtered legally, eating or drinking blood, eating the flesh of pig, usury or charging interest, gaining things illegitimately, gambling, fraud in weights and measures, accusing chaste and married women of adultery, committing sodomy or homosexuality, giving false witness, despondency regarding God's blessing and compassion, not fearing God's trap and artifice, despair of God's mercy, assisting tyrants, agreeing with tyrants, false oath (perjury), withholding the rights of others without any excuse, falsehood, pride, extravagance and waste, spending lavishly, betraying, belittling the Ḥajj, combating against the Holy Imams appointed by Almighty God, being engaged in fun and revelry, and insistence on committing minor sins.[80]

What they don't have?

The miser has no ease and tranquility.

The jealous has no pleasure and felicity.

The kings and rulers have no fidelity.

The liars have no civility.[81]

34. Spreading Knowledge

May God shower His mercy on His servant who revives our (the Ahl al-Bayt's) affair.

The narrator asked, "How should your affairs be revived?" The Imam replied,

Our affair is revived by means of learning our knowledge and teaching it to others.[82]

35. Womb relatives

Please your kith and kin even by offering cool drinking water to them. The best way of pleasing them is to help them get rid of their sufferings.[83]

36. Generosity

A generous person is close to God, close to Paradise, and close to people.[84]

- It is obligatory upon a wealthy person to be generous to his family members.[85]

- To avoid misappropriating the other's possessions is better than acting generously towards them.[86]

37. Fragrance

To use perfumes is a tradition and conduct of the Holy Prophet.

Cleanliness is an attribute of the holy prophets, peace and blessings of God be upon them.

38. Imamate

Imamate is the rein of the religion, disciplined organization of the Muslims, welfare of the world, and honor of the believers. Truly, Imamate is the basis of the progressive Islam and its lofty branch. Prayer, fasting, the poor-rate, the Ḥajj, and jihad attain perfection through the Imam only. abundance in gains and alms, approval of the divine limits and the laws, and security of the frontiers and surroundings are made by virtue of the Imam.[87]

- Do not give up doing good deeds, acting devotionally towards God, and worshipping Him

duly, relying on your claimed love for the Ahl al-Bayt.[88]

39. Physical and spiritual health (*Ṭibb al-Riḍā*)

Many mental and spiritual illnesses arise from worry, grief, loneliness, nervous tension and fear; these disturbances also lead to physical diseases and necessitate treatment of both body and soul at the same time. The fourteen sinless personalities have had comprehensive knowledge of the entire Book of God and its hidden secrets. They have instructed recitation of certain invocations and Qur'ānic verses for purification of a diseased soul when it suffers from psychological ailments.

The Qur'ānic verses, the Names of God, invocations and the number of times they should be recited to achieve the desired purpose have been instructed by the Imams. It is highly recommended to learn by heart all these names of God and invocations. Sūrah al-Fātiḥah and Āyat al-Kursī (2/255) are well-known for their wonderful effects.

Imam 'Alī ('a) has said: "Human body is a big complex world and man himself is responsible for his disease and that human body provides medicine from within."

Man is not conscious about the wonderful power of his body to combat all diseases by virtue of the immune system, lymphatic glands, and antibodies existing within his body which can mysteriously cure different diseases.

God says in the Holy Qur'ān, "*And We sent down in the Qur'ān that which is a cure and mercy for the believers.* (16/82)

Similar statements can be seen in Sūrah Yūnus, 52 and Sūrah Fuṣṣilat, 14.

One of the paragraphs of the famous supplicatory prayer known as *Du'ā' Kumayl* reads: "*O the One Whose Name is **medicine** and Whose glorification is **cure**...*"

Repeating the divine names of God and imploring Him by the name of His Messengers, Imams, angels, and honored servants with all humility, submission, and firm trust in Him can miraculously cure a person of his illness by the command of God , Who can even change the hour of death when physicians have little hope of survival of their patient.

Imam al-Riḍā ('a) has said,

> If one of you falls ill, let him permit the visitors to pray God to cure him, for the prayers of each one of them will be answered.

He also said,

> The visitors of a patient should be amongst the lovers and followers of the fourteen sinless personalities.
>
> Prayers of parents and relatives are presently answered, and God has given these persons permission to intercede.

The Grand Ayatollah Sayyid Burujerdi had approved publishing the book known as *Ṭibb al-A'immah*, which was compiled by the sons of Bistam, one of the companions of the sixth and the seventh Imams.

Ṭibb al-A'immah has been translated into English from Arabic in the Oxford University and is now available for readers.

Hereinafter, some paragraphs of *Ṭibb al-Riḍā* may be mentioned in brief:

Imam al-Riḍā was asked by al-Ma'mūn to write for him a manuscript on the traditional medicine and to prescribe a drink for strengthening him.

The Imam has written a detailed treatise and mentioned that the hygiene of a person is based on balancing the four humors in the body: 1. phlegm, 2. yellow bile, 3. blood, and 4. black bile. The liver plays an important role in producing and maintaining the required proportion of these humors in every individual. A person becomes sick when the proportion of these humors is upset. Proper food and traditional medicine may be used for treating these humors.

Imam al-Riḍā ('a) has mentioned a prescription to cleanse phlegm and make the breath fragrant and to strengthen the teeth as well. He has mentioned a remedy for jaundice as well and for strengthening the eyesight.

A person complained to Imam al-Riḍā ('a) about severe cold in his head which almost made him faint. The Imam wrote to him to inhale ambergris (a perfume like musk) and *raziqi* jasmine after eating food. The person was cured by this aroma therapy.

Imam al-Riḍā ('a) had also prescribed a drink for al-Ma'mūn which is very strengthening, but without intoxication and ebriety of the prohibited wines, because intoxicants and wine poison one's wisdom and make him commit sins and crimes in disobedience to God. This drink is made from *mawiz* (brown raisins). Details of making the drink are available in books.

Imam al-Riḍā ('a) said,

> If that person was messaged, he would not have died.

This proves that death is of two kinds, evitable and inevitable. When a person can avoid death by different means such as medicine, massage, almsgiving, and prayers... etc, he should not neglect treatment. Inevitable death becomes avoidable

only by the will of God Who has given long lives to many persons like al-Khedir, Prophet Jesus, and Imam Mahdī, peace be upon all of them.

40. A supplication by Imam al-Riḍā

In the name of God. May God's blessings be upon Muḥammad and his descendants! I entrust my affair to God. Indeed, God perceives His servants. So, He protected them from the evils which they contrive.

There is no god except You! You are Immaculate. I am one of the tyrants.

Every person is a tyrant when he commits a sin which brings about punishment.

"*So, we answered him and relieved him from the grief And thus do We relieve the believers.*"

God suffices us and He is the best pleader. So they returned with God's blessings and grace. They are untouched by evil.

Whatever God wishes (will happen.) There is no might and no power except with God. Whatever God wishes will happen, but not whatever the people wish. Whatever God wishes will happen, even though people may dislike it.

Sufficient for me is the Lord among all the be-Lorded ones.

Sufficient for me is the Creator among all the created ones.

Sufficient for me is the Sustainer among all the sustained ones.

Sufficient for me is God, the Lord of all inhabitants of the world.

Sufficient for me is He who suffices me.

Sufficient for me is the One whose sufficiency never fails.

Sufficient for me is the One Whose sufficiency for me never failed ever since I existed.

Sufficient for me is God. There is no god but He. On Him do I rely, and He is the Lord of the Exalted Throne.

ENDNOTES

[1] Mother of Eleven Imams in posterity.

[2] Shaykh al-Ṣadūq, *man-lā-yaḥḍaruhu'l-faqīh* 2:585.

[3] *Fiqh al-Riḍā* P. 381.

[4] Shaykh al-Ṣadūq, *'Uyūn Akhbār al-Riḍā* 2:35.

[5] 'Allāmah al-Majlisī, *Biḥār al-Anwār* 78:345.

[6] Shaykh al-Kulaynī, *al-Kāfī* 1:11.

[7] Ibn Shu'bah al-Ḥarrānī, *Tuḥaf al-'Uqul*, 523.

[8] 'Allāmah al-Majlisī, *Biḥār al-Anwār*78:352.

[9] Shaykh al-Kulaynī, *al-Kāfī* 2:55.

[10] 'Allāmah al-Majlisī, *Biḥār al-Anwār* 78:355.

[11] Ibn Shu'bah al-Ḥarrānī, *Tuḥaf al-'Uqul*, 526.

[12] 'Azīzullāh 'Aṭārudī, *Musnad al-Imām al-Riḍā* 1:280.

[13] 'Allāmah al-Majlisī, *Biḥār al-Anwār* 71:174.

[14] Shaykh al-Ṣadūq, *'Uyūn Akhbār al-Riḍā* 2:69.

[15] 'Allāmah al-Majlisī, *Biḥār al-Anwār* 78:375.

[16] *Chehel Hadith*, 20.

[17] Ibn Shu'bah al-Ḥarrānī, *Tuḥaf al-'Uqul*, 524.

[18] *Fiqh al-Riḍā*, 347.

[19] Shaykh al-Ṣadūq, *'Uyūn Akhbār al-Riḍā* 2:61.

[20] Al-Ḥurr al-'Āmilī, *Wasā'il al-Shī'ah* 1:87.

[21] *Fiqh al-Riḍā* P.364

[22] *Fiqh al-Riḍā* P.358

[23] *Fiqh al-Riḍā* P.358

[24] Shaykh al-Kulaynī, *al-Kāfī* 1:468.

[25] Ibn Shu'bah al-Ḥarrānī, *Tuḥaf al-'Uqul*, 95.

[26] *Fiqh al-Riḍā* .P. 553

[27] Shaykh al-Ṣadūq, *'Uyūn Akhbār al-Riḍā* 2:54.

[28] *Chehel Hadith*, 174.

[29] Shaykh al-Ṣadūq, *al-Khiṣāl*, 177.

[30] *Fiqh al-Riḍā*, 367.

[31] 'Allāmah al-Majlisī, *Biḥār al-Anwār* 78:356.
[32] *Musnad al-Imām al-Riḍā* 1:267.
[33] *Tuḥaf al-'Uqūl*, 445.
[34] *Musnad al-Imām al-Riḍā*, 292
[35] Shaykh al-Ṣadūq, *'Uyūn Akhbār al-Riḍā* 2:37.
[36] *Jāmi' al-Akhbār*, 125.
[37] *Tuḥaf al-'Uqūl* 342.
[38] *Fiqh al-Riḍā*, 379
[39] *Fiqh al-Riḍā* P.354
[40] 'Allāmah al-Majlisī, *Biḥār al-Anwār* 78:355.
[41] *Fiqh al-Riḍā* P.381
[42] 'Allāmah al-Majlisī, *Biḥār al-Anwār*78:356.
[43] Shaykh al-Ṣadūq, *Thawāb al-A'māl* 151.
[44] *Fiqh al-Riḍā*, 369
[45] Shaykh al-Ṣadūq, *'Uyūn Akhbār al-Riḍā* 2:24.
[46] Shaykh al-Ṣadūq, *'Uyūn Akhbār al-Riḍā* 2:29.
[47] *Chehel Hadith*, 123.
[48] The Holy Qur'ān, Sūrah al-A'rāf, 199.
[49] Shaykh al-Kulaynī, *al-Kāfī* 2:241.
[50] Shaykh al-Ṣadūq, *'Uyūn Akhbār al-Riḍā*, 358.
[51] *Musnad al-Imām al-Riḍā* 1:292.
[52] *Chehel Hadith* P.123
[53] 'Allāmah al-Majlisī, *Biḥār al-Anwār* 75:374.
[54] Al-Ḥurr al-'Āmilī, *Wasā'il al-Shī'ah* 2:53.
[55] *Fiqh al-Riḍā*, 369.
[56] *Ṣaḥīfat al-Riḍā*, 71.
[57] Shaykh al-Ṣadūq, *'Uyūn Akhbār al-Riḍā* 2:70.
[58] 'Allāmah al-Majlisī, *Biḥār al-Anwār* 78:355.
[59] *Fiqh al-Riḍā*, 380
[60] 'Allāmah al-Majlisī, *Biḥār al-Anwār* 78:348.
[61] *Ṣaḥīfat al-Riḍā*, 86.
[62] Al-Irbalī, *Kashf al-Ghummah* 3:148.

[63] Shaykh al-Ṣadūq, *'Uyūn Akhbār al-Riḍā* 2:24.
[64] Shaykh al-Ṣadūq, *'Uyūn Akhbār al-Riḍā,* 28.
[65] Shaykh al-Ṣadūq, *'Uyūn Akhbār al-Riḍā* 2:54.
[66] 'Allāmah al-Majlisī, *Biḥār al-Anwār* 78:335.
[67] *Wasā'il al-Shī'ah* 17:262.
[68] 'Allāmah al-Majlisī, *Biḥār al-Anwār* 66:491.
[69] The Holy Qur'ān, Sūrah al-Mā'idah, 90.
[70] *Mustadrak al-Wasā'il* 2:436.
[71] Al-Ḥurr al-'Āmilī, *Wasā'il al-Shī'ah* 8:442.
[72] 'Allāmah al-Majlisī, *Biḥār al-Anwār* 92:14.
[73] 'Allāmah al-Majlisī, *Biḥār al-Anwār* 92:117.
[74] 'Allāmah al-Majlisī, *Biḥār al-Anwār* 96:376.
[75] Shaykh al-Ṣadūq, *'Uyūn Akhbār al-Riḍā* 1:258.
[76] 'Allāmah al-Majlisī, *Biḥār al-Anwār* 78:375.
[77] 'Allāmah al-Majlisī, *Biḥār al-Anwār* 78:346.
[78] Shaykh al-Ṣadūq, *'Uyūn Akhbār al-Riḍā* 2:109.
[79] 'Allāmah al-Majlisī, *Biḥār al-Anwār* 82:261.
[80] Shaykh al-Ṣadūq, *'Uyūn Akhbār al-Riḍā* 2:127.
[81] 'Allāmah al-Majlisī, *Biḥār al-Anwār* 78:345.
[82] Val-Ḥurr al-'Āmilī, *Wasā'il al-Shī'ah* 18:102.
[83] 'Allāmah al-Majlisī, *Biḥār al-Anwār* 78:338.
[84] Shaykh al-Ṣadūq, *'Uyūn Akhbār al-Riḍā* 2:54.
[85] Ibn Shu'bah al-Ḥarrānī, *Tuḥaf al-'Uqūl,* 519
[86] *Fiqh al-Riḍā.* 367
[87] Shaykh al-Kulaynī, *al-Kāfī* 1:200.
[88] 'Allāmah al-Majlisī, *Biḥār al-Anwār* 78:347.

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Sayyid Zain al-'Ābidīn Razavi

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بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

IN THE NAME OF ALLAH,
THE MOST BENEFICENT, THE MERCIFUL

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PREFACE

The name of these booklets "***Kalaamokum Noor***" is selected from Ziarate Jameatal Kabirah of Imam Ali Naqi (A.S) "***Kalaamokum Noor***" will illuminate human mind all over the globe and the resulting cultural globalization will lead to peace, justice and amity between all nations with due honor for human rights.

A few sayings and narrations of the immaculate guiding authorities have been translated by Syed. Zainulabideen Razavi, who has written explanatory notes as well, especially for foreigners who like to learn or embrace Islam. The translator had his education up to MSc. (Chemical Technology) as well as industrial training in UK for 2 years and in France for 10 months. He was recommended by the Iranian Ambassador in India for employment in Iran as he had 20 years experience in research and cellulosic industries.

Mr.S.Z.Abideen obtained Iranian nationality with his ancestral family name Razavi after migrating to Iran. He served in different Iranian organizations. He edited books in English for Islamic propagation organization and for Allamah Noori. He was a state guest at international shariat conference in Pakistan where he made a speech on Islamic laws.

All those who have helped with suggestions, editing, typing, printing and publishing of these booklets will definitely be rewarded by God, the Beneficent, the Merciful, in this world

here and in the Hereafter. For ease of distribution on the occasions of birth, demise or martyrdom of the fourteen guiding lights, "***Kalaamokum Noor***" is printed as separate booklets & those who are interested in publishing these booklets as such or after translation into other languages for illuminating all the world with these words of wisdom will be regarded by God as assistants & lovers of the Imam of the Present Age, ***Imam Mahdi*** (A.F).

I was introduces to Mr. S.Z Razavi by the professor of organic chemical technology Dr. Hydar Reza Zaidi in Osmania University where we had studied in MSc. I am glad to see Kalaamokum Noor booklets with sayings of Imam Hadi (A.S) with translations and classified abstracts from Ziarat al Jamea tal Kabirah. These booklets will be useful in propogating true Islam for developing human character all over the world.

To err is human & to forgive divine, therefore for next edition all suggestions are welcome with gratefulness by the author.

Translator: S.Z Aideen Razavi

Syed Hadi Hasan Abedi

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Spiritual Guide C.A

SHORT INTRODUCTION OF IMAM ALI AL NAQI(A.S)

Name: Ali

Tittle/bye name: Al Naqi, Al Hadi, Abol Hassan

Father: Imam Mohammad Taqi, Al Javad (A.S)

Mother: Samanah (S.A)

Date of birth: 15th Zilhajj 212 A.H at Medina

Period of Imamat: 36 years

Date of Martyrdom: 3rd Rajab 254 A.H

(Poisoned by Khalifa Mo'tasim Billah)

Age: 42 years (before Imamat 6 years)

Cemetery/Tomb: buried at Samera North Iraq

Imam Ali Naqi (A.S) was a child when his father Imam Mohammad Taqi (A.S) was poisoned by Mo'tasam Billah, the eight Khalifa of the Abbasside dynasty.

Prophethood and Imamat are divine positions, which are nominated by God and all the people of the world, cannot elect a prophet or an Imam. Jesus (A.S) declared his prophethood when he was a new born baby in the lap of his mother- it was a miraculous defense of chastity of his mother Mary. Similarly Imam Naqi (A.S) attained Imamat in his

childhood, Moreover Imam Mahdi (A.S) led the funeral prayers for his father when he was a child. Imams possess Knowledge inspired by God even in their childhood.

Why Imam Naqi (A.S) is renowned as Al Hadi, although all Imams were divine guides? It is said that he converted a staunch enemy of Ali (A.S) as an affectionate friend of him by guiding him with politeness and convincing reasons.

Once Motavakkel invited the Imam for a meal and to ridicule him he appointed a magician. When the Imam wanted to eat chicken it flew off. Then the Imam pointed towards a curtain on which there was a picture of lions. The lions became alive and ate the magician and became picture again. Motavakkel asked the Imam to bring the magician back to life. But the Imam replied: you shall never find him again. Do you want that enemies of God should prevail over the dignitaries who love God?

Once Motavakkel was suffering from extreme pain from an abscess. All his physicians could not cure him. Motavakkels mother asked Imam Naqi (A.S) to prescribe a medicine for her son the prescription of Imam was ridiculed by the court's physicians so khalifa's mother preferred that medicine and applied on the abscess, it immediately opened and expelled out all its pus. The khalifa was relieved of its pain and he sent a sealed bag of coin for the Imam. later on, the physicians and others who were jealous of Imam told the khalifa that the

Imam was buying weapons for a coudetta against him, so the khalifa told his vazir Saeed to enter the Imam's house by means of a ladder at midnight and bring all the weapons for him. His Vazir obeyed the khalifa but he could not find any weapons except the sword of the Imam and the sealed bag of the gold coin. Motavakkel was ashamed and apologized for his behavior for the believing hearsay of the enemies of the Imam.

Once a woman claimed that she is Zainab the daughter of Fatima Zahra (S.A) Motavakkel called her to his court but he could not convince her that she is mistaken because she claimed that the holy prophet has blessed her and she becomes young every forty years. So he sought help of Imam Ali Naqi (A.S). The Imam told her that the flesh of children of Fatima (S.A) is illegitimate for ferocious beasts, so she was threatened that she will be admitted into the cage of lions if she did not confess the truth. The woman told the Imam to enter into the cage first if his statement was correct, so the Imam entered the cage of lions and the lions behaved with him like pet dogs, then the Imam came out and asked her to enter the cage, the woman was afraid and apologized and confessed that her claim was false and she had adopted that artifice to combat her destitution and poverty.

(Manaqib V:4 P:416)

Some of the distinguished students of Imam Ali an Naqi (A.S)

were Abdul Azeem Hassani, Ibne Sikkit, Abu Hashim Ja'fari, Hosain ibne Saeed Ahvazi and Khair al Khadim.

Abul Qhasim Abdul Azim was in the eighth generation of Imam Ali (A.S). He was a contemporary of Imam Javad & Imam Hadi (A.S).

He once explained all his beliefs to the Imam and told him he loves Imam Mahdi (A.S) very affectionately. The Imam approved all his beliefs and said that's the true religion of Islam. He was appointed by the Imam as his representative for answering religious questions & problems of people and he prayed for him to be revived during the universal kingdom of justice of God when established by Imam Mahdi (A.S).

Imamzadeh Hamzah is buried in a garden donated as cemetery and Hazrate Abdul Azim used to recite Fateha on his grave. When Abdul Azim died he was also interred in the same cemetery and now it's a place of pilgrimage for all the believers, Imam Ali an Naqi (A.S) has said that one who performs pilgrimage of his grave is granted the award of performing pilgrimage of Imam Husain (A.S).

Ibne Sekkit was a very great scholar and has written a number of useful books on religion he was representative of Imam Javad and Imam Hadi (A.S).

Motavakkel the Abbasid khalifa had appointed him as a tutor for his two sons and he asked him whether his sons are better

Imam Hasan & Imam Husain, Ibne Sekkit told him Qhanba the swrvant of Ali (A.S) is better than him and his two sons; whereupon he was killed by cutting off his tongue.

Motavakkel and his officers considered Public treasury as their own property and misappropriated it instead of spending it for public welfare with justice like Imam Ali (A.S) who was famous for his justice in distribution of the public treasury.

Accusation of the Imams and their followers was a common practice of the low & base people to get into good books of the khalifas. Imam Ali Naqi (A.S) was extremely respected & loved by the people of Madina where he lived, so the governor of Madina wrote a letter to Khalifa stating that the presence of Imam Ali al Naqi (A.S) is a potential danger for his Khilafat. Motavakkel dismissed the governor and regarded him as a liar. However he made the Imam to leave Madina and move over to Samera, where he was under strict surveillance as Sumera was a base for army. Once Motavakkel showed Imam Ali an Naqi (A.S) parade of his rmy with pride, then the Imam (A.S) asked Motavakkel to ok through Imams two fingers so when the khalifa saw a far ;ger army of angels his pride was shattered and he felt ıid of the Imam (A.S).

n Ali an Naqi (A.S) once prophesied that Motavakkel lie after three days and his prophecy came true.

Imam Ali an Naqhi was poisoned by the son of Motavakkel at the age of 42 years.

SAYINGS OF IMAM ALI AN NAQI (A.S)

1. God

O our Sustainer! (our Providence) We believe in what Thou hast sent down and obey Thy Messenger, hence register us amongst true witnesses. O the Sustainer (of our body and soul) let not our hearts go astray after Thou hast guided us, and bestow upon us Mercy from Thee. Undoubtedly, Thou art the best Bestower.

• I bear witness, "There is no God except Allah. He is one without any partner, exactly as God has attested for Himself. The angels, the learned and the wise from His creation have all testified to His Oneness: **"There is no God but He, the Almighty, the Wise."**

• A person who desires (to know) God must approach you (Imams) to begin with, and one who knows Him as Single and Unique (Creator) accepts it from you. One whose aim is God must pay heed to you. The holy Quran states: Seek the means or guidance towards Him (God). (Maedah:35)

(Ziarate Jameah Kabirah)

, God cannot be described except by those attributes by /hich He has described Himself, and how can His qualities be ;scribed when senses fail to find Him, & guess or conjecture s no access to Him. Imaginations fail to limit His ;ellence. The eyes cannot encompass Him.

(Tohaf al Uqul P482)

2. Imam Mahdi (A.S)

- I recognize you (as Imam), I believe in your coming back I testify your return (minor resurrection prior to major resurrection) I await your command; I anticipate your divine kingdom.
- God has begun (creation) with you(the light of fourteen sinless personalities)and with you God will end (after minor resurrection)
- God made you attain the noblest position of the blessed ones, the loftiest status of the closest ones, and the most exalted ranks of the divine messengers, the place where, no pursuer can approach so no seeker of superiority can surpass it, no overtaker can take precedence over it, and no ambitious person can covet to reach it – so much so, that there remains no close angel, no deputed prophet, no embodiment of truth, no martyr, no learned scholar, no ignoramus, no mean fellow, no accomplished master, no pious believer, no corrupt sinner, no stubborn oppressor, no defiant devil nor any other creature amidst them as a witness – but that God has made known to them the greatness of your task, the majesty of your authority, the grandeur of your dignity, the perfectness of your guiding light, the authenticity of your rank, permanence of your position, eminence of your place & status near God, and your esteem & exclusiveness near Him, & closeness of your station to Him.
- I believe in your secret and your manifest, in your present and your hidden (I believe in the first and the last of you (Imam Mahdi). I entrust myself to you and surrender to you in all affairs and my heart submits to you with firm and full

belief and my opinion is subject to yours.

• I bear witness that your souls, your **lights** and your nature are one and the same (for all imams).

• I believe in You and I love and obey the last (Mahdi A.F) of you as much as I loved and obeyed the first of you. I flee towards the Mighty and Majestic God from your enemies, false deities, evil powers, satanic devils and their factions, who were oppressive towards you, the rejecters of your rights, the deserters of your divine authority, the usurpers of your heritage, the doubters of your status, the deviators from your right path and from all intimate groups who are against you and from all rulers except you and from sham Imams (A'immatal Kufr) i.e. leaders who invite towards the fire of hell.

(Ziarate Jameah Kabirah)

3. Wrath

• Wrath & reproach invite hardships but wrath is worse than grudge & malice.

(Rosa e Behar V2 P 366)

• A person who obeys God, the creator, is not afraid of the wrath of His creatures, and the one who arouses God's wrath nust be certain that God will allow the wrath of people for im.

(RB V2 P366)

ıe one who fears God's wrath is respected & feared by the ›ple and the one, who obeys God is obeyed by the people.

(RB V2 P366)

rath is against subordinates & subjects is disgraceful &

blame worthy.

(RB V2 P370)

4. Salawat and its benefits

• Imam Ali Naqi (A.S.) has said the following words about salawat on Mohammad and his Aal.

And regarded our (muslims) salawat on you (Mohammad & and his Aal) and what distinguished us with love for you through our **salawat as a means of refining our nature, purifying our souls, cleansing ourselves and atoning for our sins.**

(Z.J.K Mafatih ol Jinan)

Note 1: It is recommended to recite salawat on the holy prophet Abraham (A.S)& his Aal as well. Our Imams are included in the Aale of Abraham (A.S) .If salawat is recited before and after one's supplication to God, his prayers is answered soon if God approves of it.

Note 2: God has taught salat & salawat to the holy prophet (S.A) as follows: "I bear witness that there is no god except Allah (God), He is One, there is no partner with Him and I bear witness that Mohammad is God's servant and messenger. **O God! Send blessings on Mohammad and Ale Mohammad."**

The hypocrites also recite salawat on Mohammad & his Aal in tashahud yet they murdered Mohammad's Aal, Therefore a question arises here: **"Would the Salaat & salawat of the hypocrites be accepted by God?** Wilayat or love of Aale Mohammad & obedience to them is an essential principle of Islam.

5. Parents

Denouncement by parents makes a person aloof and reduces sustenance and ultimately brings abasement & humiliation.

(B.A V78 P 369)

6. Prejudice

• Shun prejudice as its effect is perceptible in you but it has no effect on your opponent with whom you have malice.

(RB V2 P 370)

• Prejudice erases good deeds and arouses wrath.

(Aayan ush shia V2 P 369)

7. Fate or Destiny

Fate divulges for you that which you could not anticipate.

(RB V2 P369)

Note a: It is said fate is both inevitable (**takvini**) and evitable (**tashriee**). Inevitable or unavoidable fate is written in a safeguarded plate (**Lohe Mahfuz**) it is unavoidable, as God puts mankind to test and trial under different fixed conditions. The evitable or effaceable destiny is written in the '**Lohe Mahv o Sebat**' with changeable conditions. Example by prayers or alms giving especially on the Night of Destiny (Laylat ol Qadr), hence death is of two kinds:

1- death in suspension or evitable death which is changeable

2- inevitable death- everyone has to die even after living for thousandsof years and God knows this final hour of death e.g. the holy prophets Jesus, Khizr, Idirs, Imam Mahdi (A.S) will ultimately die by the will of God.

Note b : A person, who thinks that he commits sins and crimes as they are written in his fate, lays the burden of his

sins on God and blames Him as unjust when he punishes him; but God has mentioned in the holy Quran that He does not commit a particle weight of injustice(4:40)

Note c: Everyone commits sins because God has given him energy- but this energy should not be spent in God's disobedient, God has created satan as a takvini creation for testing mankind and Jinn, therefore satan is an inevitable creation by God. Those who turn a deaf ear to satan by their own decision and follow the right path of God as shown by the fourteen ma'sumeen are successful in the test in this world.

8. Test of the divine guides

• How am I to qualify the elegance of your praise and reckon your charming trials?

• You are the perpetual means of divine mercy from God, the treasured Ayat of God, the safeguarded trust and **the door and criterion for the test of mankind.** One who approaches **you** is saved and he who does not come to you is doomed.

(Ziarate Jameah Kabirah)

9. How people are recognized?

a. People are recognized by their wealth& property in this world **but by their virtues and good deeds in the Hereafter.**

(RB V 2 P 369)

10. Sincerity

A person who extends his sincere friendship & counsel at your disposal, should be reciprocated by your obedience to him.

(TO P 480-483)

Note: the 14 masumin sincerely lead you to paradise so obey them and do not be misguided by the tyrant politicians.

11. Self conceit

Self conceit is a hindrance in acquisition of knowledge.

(RB V2 p 369)

12. The Adherents to the divine guides

• I believe in you and everything that you believe in, and I renounce the conduct of your enemies and whatsoever you renounce. I fully comprehend your glorious status, and deviation and fallacy of your foes. I be friend you as well as those who be friend you, I hate your enemies and turn away from them.

• I am obedient to you, I am aware of your rights. I acknowledge your excellence.

• One who **adheres** to you has in fact **adhered** to God.

• Rightly Guided is he who has **adhered** to you. The one who follows you has paradise as his abode and the one who opposes you hell is his destination. A person who rejects you is an infidel (kafir) and the one who fights against you is a polytheist (mushrik) and the one who refutes your divine status is in perpetual fire at the base of hell.

• I hold God and you as witness to testify that I believe in you and everything that you believe in, and I renounce the conduct of your enemies and whatsoever you renounce. I fully comprehend your glorious status and deviation and fallacy of your foes. I befriend you as well as those who befriend you, I abhor your enemies and turn away from them.

• I confirm whatever you confirm as true, I refute as evil

whatever you refute. I am obedient to you, I am aware of your rights, I acknowledge your excellence, I am bearer and conveyer of your knowledge, I am safely covered under your protection and care.

• I uphold your word and execute your orders and seek your shelter. I visit you as a pilgrim seeking peace of mind, health and refuge in your shrines, imploring you to intercede with the Mighty and Majestic God, and I seek close access to Him through your means preferring & advancing you prior to supplicating for my own needs.

• One who obeys you has obeyed God, and one who disobeys you has in fact disobeyed God, and one who loves you has truly loved God, and one who hates you has in fact hated God.

(Ziarate Jameah Kabirah)

13. Faith V/S Islam

Imam Ali an Naqi (A.S) has narrated from the golden chain of his predecessors viz. Imam Javad Imam Reza Imam Kazim Imam Sadiq Imam Baqir Imam Hossain & Imam Hasan (A.S) that Imam Ali (A.S) had written a hadith dictated by the holy prophet(S.A) as inspired by God as follows:

"In the name of Allah the Compassionate, the Merciful, FAITH is sincere acceptance by heart and is revealed by good deeds, whereas ISLAM is confession by tongue & it makes marriage legal.

(Murawwaj uz Zahab V4 P 85)

Note 1: Marriage with a non-muslim is legal when one accepts Islam by reciting the 'kalimah'. Similarly a person cannot slay a man in jihad doubting that his 'kalimah' is not

sincere, as only God knows the sincerity of one's heart.
Note2: Imam Ali (A.S) has said that: 'Mehrieh' i.e. love gift should not be high as it may cause enmity between the married couple.

14. Voice of people

A number of people are annoyed and disagree with a person who agrees or is pleased with his own self.

(B.A V. 78 P.369)

15. Evaluation

1. Better than good deeds is the one who performs good deeds.
2. Worse than vice is the one who does vicious deeds.
3. Superior to good words is the speaker of good words.
4. More valuable than knowledge is the possessor of knowledge.

(R B V2 P370)

Note: The All knowing God is superior to all knowledge. He is the Creator of all the experts in the different fields of knowledge. He has given most knowledge to the first created soul i.e. the holy prophet Mohammad (S.A) who announced on 18th Zilhajj after performing his last Hajj: "I am the city of knowledge & Ali is the gateway, and whoever likes to acquire knowledge should approach through the gateway (lest he should be misguided by satanic forces of ignorance). This day is now celebrated as Eide Ghadir.

(Ziarate Jameah Kabirah)

16. Sleep & Food

Sleep is made sweeter by waking up at night (for prayers) & food becomes more delicious with appetite.

(RB V2 P369)

Note: Night prayers is performed before the azaan for morning prayers it is strongly recommended to say this tahajjud prayers as it has numerous benefits and this salaat was compulsory for the holy prophet (S.A).

17. Captives

A rider on a stubborn mule is very much like a captive of his evil self, and an imbecile is a captive of his tongue.

(RB V2 P366)

18. Patience

• Worry is single for the patient whereas it is double for the impatient.

(RB V2 P369)

• A person who is extremely patient shall be extremely humble.

(RB V2 P366)

Note 1: "Don't trouble troubles, till troubles trouble you, For it will only double trouble & trouble others too:"

Note 2: The sunnah of Imams is patience so always be patient in troubles and patience wears out stones

19. Light of the divine guides

• **(Kalamokum Noor)** Your words are guiding **lights** your command is uprightness and guidance, your advice is piety.(The title of these booklets has been choosen from the

ziarate Jameah tal Kabirah)

Note: **Light** expels darkness of doubts and ignorance and illuminates the mind.

- The earth gets illuminated with your **light**.(i.e. spiritual knowledge)
- God's guiding **light** and His convincing proofs are with you.
- God created you as **lights** and kept you around His Throne until He favored us with your presence, hence **He inhabited you in houses (bodies) that He had approved to be exalted and wherein His Name be glorified.**

(Noor: 34)

- God has made known to them the greatness of your task, the majesty of your authority, and the grander of your dignity, the perfectness of your **guiding light**.
- I bear witness that your souls, your **lights** and your nature are one and the same (for all imams).
- You are **lights** of the virtuous and guides of the righteous, and proven authorities of the Almighty God

(Ziarate Jameah Kabirah)

Note a: The holy Quran states: **God is the light** of the heaven and the earth

(Noor: 35)

The light of knowledge of God is visible in every creation manifestly or hidden, far or near.

Note b: God guides with His light whomever he wishes. Moses wanted to fetch fire from the mountain but he was blessed with God's messenger ship to defeat Pharaoh.

Note c: **God is the guardian of the believers He brings them out of the darkness (of disbelief) into the light (of**

faith); and those who disbelief in God, their patrons are satanic forces who expel them from the light (of faith) into the darkness if disbelief & sin.

(2 :257)

20. Wrong Expectations

• Do not expect loyalty from a person whom you have deceived.

(RB V2 P369)

• Do not accept benevolence or good counsel from a person about whom you are suspicious.

(RB V2 P369)

21. Temporal & Eternal Blessings

Material blessings are temporal, while thankfulness is a blessing which has an eternal reward.

(RB V2 P365)

22. Death

Remember the last moment of your life, no physician can prevent (inevitable death) nor any friend can ward off your death.

23. Ignorance

An ignorant person sometimes extinguishes the lamp of his rights by his own ignorance.

(RB V2 P365)

24. Wilayat & Movalaat of the divine guides

• Through your love and patronage God taught us the

characteristic details of our religion and amended what was ruined in our world (by enemies of Islam) and through your love and guardianship the Kalimah attained completion. Through your love God's blessings become bounteous, and separation or division ends in loving union. Through your love the compulsory duties of religion are accepted (and awarded) for you is obligatory adoration (mavaddat).

• Blest is he who adores you and doomed is he who opposes you with enmity. Deprived and disappointed is he who rejects you, strayed is he who quits you, triumphant is he who grasps you firmly, secure is he who seeks refuge in you, safe and sound is he who upholds your authenticity, rightly guided is he who is attached to you. One who follows you paradise is his abode, One who opposes you hell is his destination.

• The victorious attain victory by virtue of your guardianship i.e. wilayat and love. With you one really steps on the way leading to God's gratification, and the one who renounces your wilayat and love confronts the wrath of the Beneficent God.

• Place me amongst the best of your associates, the followers of that to which you have invited.(Z.J.K)

25. Bazaar

This world is a market wherein one community prospers and the other loses.

(RB V2 P365)

26. Security

Do not consider yourself secure against a person who has abased his own personality.

(RB V2 P365)

27. Disputes

Verbal disputes (often) ruin old friendship.

28. Poverty

Poverty is wickedness of one's evil spirit as well as excessive despair.

(BA V78.P368)

29. Heritage of the divine guides (Imams)

• The heritage of prophets is with you. People will finally come back towards you.

• I flee towards the Mighty and Majestic God from the usurpers of your heritage, the doubters of your status, the deviators from your right path.

• You possess all that was brought down by God's messengers and all that angels descended with. And to (Mohammad S.A.) was sent the trusted spirit (Gabriel). God has bestowed on you that, which He has never bestowed on anyone else in the universe.

(Ziarate Jameah Kabirah)

30. Haa'ir

There are places on earth wherein God likes to be supplicated for approving the prayers, and Haa'ir (of Imam Husain (A.S) is one of them.

(TO P482)

Note: Mecca Medina, mosques and cemeteries of prophets and Imams are also places where ones prayers are answered sooner than other places.

Note: particular times are also recommended for prayers and

invocations example the last 10 days of the month of R amazan which includes laylatul Qadr similarly day of A'rafah (9th zilhajj), everyday before the call for morning prayers & so on.

31. Blessings

Be good neighbours of blessings to make them lasting and supplicate for making the blessings bountiful by gratefulness for them.

(Aayan ush shia v2p39)

Note: blessings will disappear if a person does not thank God.

32. Opinion about a person

During a period **when justice prevails over tyranny** it is illicit and offensive to mistrust or regard a person as evil without correct information about him.

And during a period **when tyranny prevails over justice** a person should not have a good opinion about anyone until his goodness is ascertained.

(Aayan ush shia v2 p39)

33. Negligence

Always remember the grief and losses caused by negligence in the past so as to compensate by prudence and foresight.

(B.A V.78 P.370)

Note: it is well known that history repeats itself, so one should take lessons from history, e.g. from the tragedy of Imam Husain (A.S) It can never be forgotten.

34. Jihaad of divine guides

- I am at peace with those who are at peace with you. I am at

war with those who wage war against you. I confirm whatever you confirm as true, I refute as evil whatever you refute.

- One who fights against you is consider as a polytheist.
- You fought wars for God as worthy of divine guides, until you manifested His message (regarding divine wars) and explained It's obligations and establish its limits and spread the rules and regulations of His finalized religion extensively.

Note: In the holy war the rules of God are that civilians, women and children should not be killed and the warriors who are killed should not be cut into pieces.

Wars should not be waged during certain esteemed lunar months such as Moharram ....

35. Memoirs

Some of the best memoirs of Imam Ali an Naqi (A.S) are 1.his comprehensive manuscript on predestination and freewill and 2. Ziarat e Jamea tal Kabirah which has been recommended by Imam Mahdi (A.S) for recitation. The ziarat was written at the request of Moosa Ibne Abdollah Nakhie for paying homage as a pilgrim to any of the Immaculate Imams, Ziarate Jameah Kabira (Z.J.K) is a marvelous & excellent explanation of Imamat by the divinely appointed Imam himself.

- Your memoirs are amongst the eternal exquisite memoirs, your graves are the heart of shrines(by the side of mosques)
- Place me amongst those who narrate your memoirs and regard your exemplary life as a divine model to follow, those who tread on your footprints, and are safely guided by your

guidance.

• How sweet are your names! How exalted your sprits! How great your glory! How sublime your personality! how well fulfilled your covenant! How true your promise!

Note: God's divine guides are the best personalities for conducting us towards perfection of human character hence they are the best blessings of God for humanity. Gold ingots or slabs are stocked in the banks for backing banknotes, this gold remains without any utilization and is liable to be stolen from the banks by armed robbers; and this is one of the causes of inflation and economic crisis. It is therefore better to utilize this gold for adoration and remembrance of the best personalities on earth by building tombs for them and registering these buildings as backing for the bank notes.

36. Attributes & Status of the Divine Guides

• God's blessing and peace be upon you ,O the Nobles chosen from the house folk of the family of the holy prophet, the resort of the messengership, the station of ascent and descent of angels* the base of divine revelation, the mine of divine mercy , the treasurers of knowledge (secrets of the unseen) , the zenith of forbearance, the sources of munificence, the divine leaders of nations, the custodians of bounties, the elements sustaining the virtuous, the upholders of the righteous, the politicians (following the divine politics) for servants of God, the pillars of the cities, and the gateways of the true faith, the trustees of the Beneficent God, the descendants of His holy Prophets and of His distinguisher Messengers (Adam, Noah, Abraham, Ismail, etc.) The holy

progeny of (Mohammad (S.A) the most beloved of the Lord of the worlds, May God's mercy and grace be upon you.

*Note: There is a Hadith that Ekhtelaf of Ummah is mercy of God which is interpreted as division into sects and that differences is a mercy of God. This is not the aim of religion, as Islam encourages visiting each other and unity to avoid differences, whereas the enemies of Islam adopt the policy of 'divide and rule' and encourage disunity and spilling of blood of Muslims by wars between different factions. So the correct meaning of Ekhtelaf in the above hadith is visiting & meeting each other and having good relations and unity.

• The light of Mohammad (S.A) was created first. He was God's most beloved person and head of all messengers. He was God's last messenger with the right to intercede on the Day of Judgment. He had oceans of many noble traits such as honor, patience, submission, humbleness, gratifications, faithfulness, forbearance, chasteness, praise- worthy awe, forgiveness, beneficence and so on...

• God's blessing and peace be upon the guiding imams, the lamps dispelling darkness (of ignorance and doubts), the standards of piety the lords of sagacity, the masters of perfect wisdom, the refuge of the people, the heirs of all the divine prophets the noblest models for mankind, the outcome of the good supplication of prophet Abraham (A.S), God's convincing authorities for the inhabitants of this world and the hereafter and for the previous generations. May God's Mercy & bountiful grace be upon you.

• God's blessing & peace be upon the Imams summoning

towards God, the guides for winning God's gratification, the steadfast in abiding by God's command, the leaders for perfecting our love of God, the sincere believers in Oneness of God. the clarifiers and explainers of command and prohibition of God, His dignified servants, who never precede Him or exaggerate in views and opinion and who always act in accordance with His command, May God's Mercy & bountiful Grace be upon you.

- God's blessings & peace be upon the Imams who invite towards God, the rightly guiding leaders, the masters of their loving followers, the vigilant defenders of their supporters, the constant reciters of the best zikr (God's Names & Aayat of Quran).
- I witness that you are the rightly guiding Imams the divine leaders, the sinless the honorable, and near and close to God, the pious, the truthful, the distinguished, God's obedient ones who uprise on His command and act upon His Will and Intention, the victorious by His Grace.
- You respected His Greatness, honored his Grandeur ,Glorified His Magnanimity, perpetuated His prayers, confirmed His Covenant strengthened the pledge of His obedience, and advised people secretly and openly to obey Him, and invited to His way with wisdom & attractive sermons.
- You invite mankind towards God, and guide them towards Him with reason. In God you have perfect faith and to Him alone you submit yourselves, **you act upon His commands,** and lead towards His divine path, and you judge and command in accordance with His word.

Note: **But you do not wish unless it is wished by God.**

(10:30)

A person with firm faith follows the fourteen Masumin & submits himself to God and does not wish anything that is prohibited by God, whereas a person who complies with Satan's wish becomes a sinner and criminal.

• Your actions are all virtuous, and your habit is benevolence, Your nature or disposition is munificence. Your dignity is equity, veracity and clemency. Your commandment is firm and determined, Your counsel comprises knowledge, forbearance and foresight. Wherever excellence is mentioned you are its origin, its root, its brunch, its treasure, its abode and its zenith and culmination.

• I bear witness that **Mohammad is God's distinguished servant, and His favoured Messenger**. God sent him with divine guidance and finalized religion of truth to establish it firmly over all deviated heavenly religions although Polytheist may detest it.

• God exalted you by educating His sacred knowledge, selected you for revealing His unseen Presence, picked you for confiding His secret, elected you by His Might and wisdom, made you venerable by His guidance, distinguished with His reason, chose you for His holy Light, helped you with His Holy Spirit and was pleased to appoint you as Imams to succeed the last Prophet (S.A.) on His earth as godly holy guiding authorities for His Creatures (up to Doomsday).

• You are supporters of His religion, guardians of His secret, treasurers of His entrusted knowledge ,trustees of His endowed wisdom, the recommended interpreters of His

revelations in the holy Quran, the pillars of His Unique Oneness, **the eyewitnesses upon His creations*.** The best models for His obedient servants, the luminous minarets of His cities and the authentic guides to God's way. God safeguarded you against all fallibilities, protected you against cunning plots and intrigues and kept you pure and free from all uncleanliness and expelled passion and pollution away from you and purified you to the utmost degree of purification.

Note: The fourteen masumin were created first they witnessed all creation of god who created 124000 prophets, Throne etc.

• God's blessings and peace be upon the centers, core and heart of cognizance of God, the houses of God's bounties, the mines of God's wisdom, the guardians of God's secrets, the bearers of God's Book (i.e.the personified Quran), the **nominated** successors of God's holy Prophet (S.A), the progeny of God's messenger, may God's blessings be upon him and his descendents as well as God's Mercy and bountiful Grace.

• God's word and command is directed through you. One who regards you as his commander and master has in reality regarded God as his master, and one who is hostile to you is in reality hostile towards God. One who adores you has in fact adored God, and the one who hates you has in fact hated God.

• You are the most firm & secure way (Sirat in this world).

• You are the perpetual source of divine mercy (for the believers), and the treasured Ayat of God and the guarded trust.

• The Truth is with you, within you, from you, and in your

direction; you are masters of truth and a mine of Truth itself.

- All nobles bow down honouring your nobility, and the arrogant recognize you as worthy of obedience and all powerful tyrants become humble before you.
- My Masters! It is not possible for me to appraise your praise nor can I reach the core and heart of your praiseworthiness nor can I describe your high excellence.

37. Miracles of the divine prophets

Imam Ali Naqi (A.S) has said that: the miracle of Moses was his walking stick and his shining white hand. The people of his time were experts in magic and witchcraft so God gave him superiority over the magicians and Pharaoh to prove the truth of his prophethood.

The people of the era of prophet Jesus (A.S) were expert in medication so God blessed him with miracles like curing the incurable diseases and reviving the dead, so that he may prevail over the physicians of his time.

The final & the greatest prophet of Islam Mohammad (S.A) was granted the holy Quran & the sword (zolfeqhar brought by Gabriel A.S.) as his miracle, because the people of his time were renowned for their literary talents, poetry and swordsmanship.

Note: In the holy Quran there is a challenge that no one can bring a surah or Aayat with fluency and erudition like the Quran, even if all men & jinn gather together and help each other.

(abstracted from Behar V50 P164)

38. Baqhiatallah & Oolil Amr

God's blessings and peace be upon the Imams inviting towards God, the rightly guiding leaders and masters of their loving followers and defenders of their supporters the constant reciters of Zikr (God's holy Names & Aayat of Quran). God's blessings and peace be upon the divine commanding authorities 'Oolil Amr' and 'Baqhiatallah' the persisting protected one by God. (Imam Mahdi (A.F) in the present era.

Note: when the uprising Imam (al Qa'im) emerges out of the curtain of concealment, his first statement will be **"Baqhiatallah is best for you if ye be believers"**

(11:86)

He will then add: "I am Baqhiatallah on His earth and I am His representative and convincing and guiding authority for you all.

From then on, everyone will greet him by saying 'salaam' on you O Baqhiatallah.

Note 2: Baqhiatallah means the remaining God's authority.

39. Return or minor resurrection (Raja't)

- I believe in your coming back, I testify your return (minor resurrection prior to major resurrection) I await your command, I anticipate your divine kingdom.
- I am always prepared and ready with my aid & assistance for you, until the time when God the **Almighty shall revive His religion through you and reestablish you in the era of His divine kingdom to manifest His justice.** He shall make you appear & provide you with power& potentialities on this

earth, so I am with you and you alone and not with anyone else.

Note: Imam Mahdi (A.F.) shall appear first for final victory of Right over evil Might

• And place me amongst those who are resurrected together in your group and troops during your return (minor resurrection) and are blessed with responsible positions in your government with safety and security and possess power and authority during the days of your glory and their eyes would shine with delight at your sight tomorrow .

(Ziarate Jameah Kabirah)

40. Intercession by the Divine Guides

• You are witnesses in this temporal abode & intercessors in the eternal abode.

• May God favour me with success in obedience to you and provide me with your intercession.

• O the divine guardian from God! there are many sins & transgressions between me & the Mighty, Majestic God which cannot be effaced unless you agree to intercede. Hence, for the sake of God who entrusted you with His secrets and authorized you to supervise the affairs of His creatures and regarded obedience to you as close to His obedience, **Would you (please) plead forgiveness for my sins,** because you are my intercessors as I am truly obedient to you.

Note: Imam Sajjad (A.S) has said: "It is not possible for anyone in spite of all his efforts in performance of good deeds to have one single sin forgiven by God. Therefore a sinner

should flee from God's justice and wrath towards His Mercy. God says in the holy Quran: **Seek the MEANS for guidance towards Him (God).**

(maedah :35)

Therefore a person should obey the divine guides (Imams during their Imamat as MEANS towards God) they shall definitely plead for you if they are pleased with you. This is not favoritism because they will be pleased with you when you love and obey them.

• O my God! Had I found intercessors closer to you than Mohammad (S.A.), his Ahle Bayt --the righteous Imams (A.S.) I would have made them my intercessors, so for the sake of their rights which Thou hast made incumbent upon Thyself, **I beseech Thee to place me in the group of those who have cognizance of divine Imams (Ali to Mahdi (A.S)) and those who recognize their Rights and in the category of those blessed by their intercession** Verily Thou art the utmost Merciful of the merciful.

(Ziarate Jameah Kabirah)

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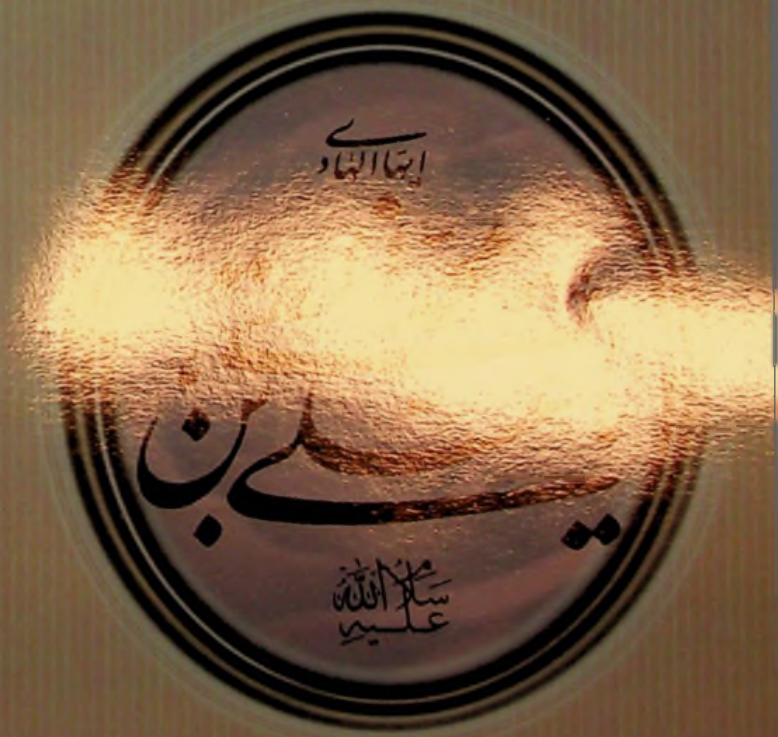
YOUR WORDS ARE GUIDING LIGHTS (12)

Kalāmukum Nūr

SAYINGS OF IMAM `ALĪ AL-NAQI



Sayyid Zain al-'Ābidīn Razavi

YOUR WORDS ARE GUIDING LIGHTS

KALĀMUKUM NŪR

SAYINGS OF
IMAM `ALĪ AL-NAQI

Sayyid Zain al-'Ābidīn Razavi

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بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

IN THE NAME OF ALLAH,
THE MOST BENEFICENT, THE MERCIFUL

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PREFACE

The name of these booklets "***Kalaamokum Noor***" is selected from Ziarate Jameatal Kabirah of Imam Ali Naqi (A.S) "***Kalaamokum Noor***" will illuminate human mind all over the globe and the resulting cultural globalization will lead to peace, justice and amity between all nations with due honor for human rights.

A few sayings and narrations of the immaculate guiding authorities have been translated by Syed. Zainulabideen Razavi, who has written explanatory notes as well, especially for foreigners who like to learn or embrace Islam. The translator had his education up to MSc. (Chemical Technology) as well as industrial training in UK for 2 years and in France for 10 months. He was recommended by the Iranian Ambassador in India for employment in Iran as he had 20 years experience in research and cellulosic industries.

Mr.S.Z.Abideen obtained Iranian nationality with his ancestral family name Razavi after migrating to Iran. He served in different Iranian organizations. He edited books in English for Islamic propagation organization and for Allamah Noori. He was a state guest at international shariat conference in Pakistan where he made a speech on Islamic laws.

All those who have helped with suggestions, editing, typing, printing and publishing of these booklets will definitely be rewarded by God, the Beneficent, the Merciful, in this world

here and in the Hereafter. For ease of distribution on the occasions of birth, demise or martyrdom of the fourteen guiding lights, "***Kalaamokum Noor***" is printed as separate booklets & those who are interested in publishing these booklets as such or after translation into other languages for illuminating all the world with these words of wisdom will be regarded by God as assistants & lovers of the Imam of the Present Age, ***Imam Mahdi*** (A.F).

I was introduces to Mr. S.Z Razavi by the professor of organic chemical technology Dr. Hydar Reza Zaidi in Osmania University where we had studied in MSc. I am glad to see Kalaamokum Noor booklets with sayings of Imam Hadi (A.S) with translations and classified abstracts from Ziarat al Jamea tal Kabirah. These booklets will be useful in propogating true Islam for developing human character all over the world.

To err is human & to forgive divine, therefore for next edition all suggestions are welcome with gratefulness by the author.

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Spiritual Guide C.A

SHORT INTRODUCTION OF IMAM ALI AL NAQI(A.S)

Name: Ali

Tittle/bye name: Al Naqi, Al Hadi, Abol Hassan

Father: Imam Mohammad Taqi, Al Javad (A.S)

Mother: Samanah (S.A)

Date of birth: 15th Zilhajj 212 A.H at Medina

Period of Imamat: 36 years

Date of Martyrdom: 3rd Rajab 254 A.H

(Poisoned by Khalifa Mo'tasim Billah)

Age: 42 years (before Imamat 6 years)

Cemetery/Tomb: buried at Samera North Iraq

Imam Ali Naqi (A.S) was a child when his father Imam Mohammad Taqi (A.S) was poisoned by Mo'tasam Billah, the eight Khalifa of the Abbasside dynasty.

Prophethood and Imamat are divine positions, which are nominated by God and all the people of the world, cannot elect a prophet or an Imam. Jesus (A.S) declared his prophethood when he was a new born baby in the lap of his mother- it was a miraculous defense of chastity of his mother Mary. Similarly Imam Naqi (A.S) attained Imamat in his

childhood, Moreover Imam Mahdi (A.S) led the funeral prayers for his father when he was a child. Imams possess Knowledge inspired by God even in their childhood.

Why Imam Naqi (A.S) is renowned as Al Hadi, although all Imams were divine guides? It is said that he converted a staunch enemy of Ali (A.S) as an affectionate friend of him by guiding him with politeness and convincing reasons.

Once Motavakkel invited the Imam for a meal and to ridicule him he appointed a magician. When the Imam wanted to eat chicken it flew off. Then the Imam pointed towards a curtain on which there was a picture of lions. The lions became alive and ate the magician and became picture again. Motavakkel asked the Imam to bring the magician back to life. But the Imam replied: you shall never find him again. Do you want that enemies of God should prevail over the dignitaries who love God?

Once Motavakkel was suffering from extreme pain from an abscess. All his physicians could not cure him. Motavakkels mother asked Imam Naqi (A.S) to prescribe a medicine for her son the prescription of Imam was ridiculed by the court's physicians so khalifa's mother preferred that medicine and applied on the abscess, it immediately opened and expelled out all its pus. The khalifa was relieved of its pain and he sent a sealed bag of coin for the Imam. later on, the physicians and others who were jealous of Imam told the khalifa that the

Imam was buying weapons for a coudetta against him, so the khalifa told his vazir Saeed to enter the Imam's house by means of a ladder at midnight and bring all the weapons for him. His Vazir obeyed the khalifa but he could not find any weapons except the sword of the Imam and the sealed bag of the gold coin. Motavakkel was ashamed and apologized for his behavior for the believing hearsay of the enemies of the Imam.

Once a woman claimed that she is Zainab the daughter of Fatima Zahra (S.A) Motavakkel called her to his court but he could not convince her that she is mistaken because she claimed that the holy prophet has blessed her and she becomes young every forty years. So he sought help of Imam Ali Naqi (A.S). The Imam told her that the flesh of children of Fatima (S.A) is illegitimate for ferocious beasts, so she was threatened that she will be admitted into the cage of lions if she did not confess the truth. The woman told the Imam to enter into the cage first if his statement was correct, so the Imam entered the cage of lions and the lions behaved with him like pet dogs, then the Imam came out and asked her to enter the cage, the woman was afraid and apologized and confessed that her claim was false and she had adopted that artifice to combat her destitution and poverty.

(Manaqib V:4 P:416)

Some of the distinguished students of Imam Ali an Naqi (A.S)

were Abdul Azeem Hassani, Ibne Sikkit, Abu Hashim Ja'fari, Hosain ibne Saeed Ahvazi and Khair al Khadim.

Abul Qhasim Abdul Azim was in the eighth generation of Imam Ali (A.S). He was a contemporary of Imam Javad & Imam Hadi (A.S).

He once explained all his beliefs to the Imam and told him he loves Imam Mahdi (A.S) very affectionately. The Imam approved all his beliefs and said that's the true religion of Islam. He was appointed by the Imam as his representative for answering religious questions & problems of people and he prayed for him to be revived during the universal kingdom of justice of God when established by Imam Mahdi (A.S).

Imamzadeh Hamzah is buried in a garden donated as cemetery and Hazrate Abdul Azim used to recite Fateha on his grave. When Abdul Azim died he was also interred in the same cemetery and now it's a place of pilgrimage for all the believers, Imam Ali an Naqi (A.S) has said that one who performs pilgrimage of his grave is granted the award of performing pilgrimage of Imam Husain (A.S).

Ibne Sekkit was a very great scholar and has written a number of useful books on religion he was representative of Imam Javad and Imam Hadi (A.S).

Motavakkel the Abbasid khalifa had appointed him as a tutor for his two sons and he asked him whether his sons are better

Imam Hasan & Imam Husain, Ibne Sekkit told him Qhanbar the swrvant of Ali (A.S) is better than him and his two sons; whereupon he was killed by cutting off his tongue.

Motavakkel and his officers considered Public treasury as their own property and misappropriated it instead of spending it for public welfare with justice like Imam Ali (A.S) who was famous for his justice in distribution of the public treasury.

Accusation of the Imams and their followers was a common practice of the low & base people to get into good books of the khalifas. Imam Ali Naqi (A.S) was extremely respected & loved by the people of Madina where he lived, so the governor of Madina wrote a letter to Khalifa stating that the presence of Imam Ali al Naqi (A.S) is a potential danger for his Khilafat. Motavakkel dismissed the governor and regarded him as a liar. However he made the Imam to leave Madina and move over to Samera, where he was under strict surveillance as Sumera was a base for army. Once Motavakkel showed Imam Ali an Naqi (A.S) parade of his army with pride, then the Imam (A.S) asked Motavakkel to look through Imams two fingers so when the khalifa saw a far bigger army of angels his pride was shattered and he felt afraid of the Imam (A.S).

Imam Ali an Naqi (A.S) once prophesied that Motavakkel will die after three days and his prophecy came true.

Imam Ali an Naqhi was poisoned by the son of Motavakkel at the age of 42 years.

SAYINGS OF IMAM ALI AN NAQI (A.S)

1. God

O our Sustainer! (our Providence) We believe in what Thou hast sent down and obey Thy Messenger, hence register us amongst true witnesses. O the Sustainer (of our body and soul) let not our hearts go astray after Thou hast guided us, and bestow upon us Mercy from Thee. Undoubtedly, Thou art the best Bestower.

• I bear witness, "There is no God except Allah. He is one without any partner, exactly as God has attested for Himself. The angels, the learned and the wise from His creation have all testified to His Oneness: **"There is no God but He, the Almighty, the Wise."**

• A person who desires (to know) God must approach you (Imams) to begin with, and one who knows Him as Single and Unique (Creator) accepts it from you. One whose aim is God must pay heed to you. The holy Quran states: Seek the means or guidance towards Him (God). (Maedah:35)

(Ziarate Jameah Kabirah)

• God cannot be described except by those attributes by which He has described Himself, and how can His qualities be described when senses fail to find Him, & guess or conjecture has no access to Him. Imaginations fail to limit His excellence. The eyes cannot encompass Him.

(Tohaf al Uqul P482)

2. Imam Mahdi (A.S)

• I recognize you (as Imam), I believe in your coming back I testify your return (minor resurrection prior to major resurrection) I await your command; I anticipate your divine kingdom.

• God has begun (creation) with you(the light of fourteen sinless personalities)and with you God will end (after minor resurrection)

• God made you attain the noblest position of the blessed ones, the loftiest status of the closest ones, and the most exalted ranks of the divine messengers, the place where, no pursuer can approach so no seeker of superiority can surpass it, no overtaker can take precedence over it, and no ambitious person can covet to reach it – so much so, that there remains no close angel, no deputed prophet, no embodiment of truth, no martyr, no learned scholar, no ignoramus, no mean fellow, no accomplished master, no pious believer, no corrupt sinner, no stubborn oppressor, no defiant devil nor any other creature amidst them as a witness – but that God has made known to them the greatness of your task, the majesty of your authority, the grandeur of your dignity, the perfectness of your guiding light, the authenticity of your rank, permanence of your position, eminence of your place & status near God, and your esteem & exclusiveness near Him, & closeness of your station to Him.

• I believe in your secret and your manifest, in your present and your hidden (I believe in the first and the last of you (Imam Mahdi). I entrust myself to you and surrender to you in all affairs and my heart submits to you with firm and full

belief and my opinion is subject to yours.

• I bear witness that your souls, your lights and your nature are one and the same (for all imams).

• I believe in You and I love and obey the last (Mahdi A.F) of you as much as I loved and obeyed the first of you. I flee towards the Mighty and Majestic God from your enemies, false deities, evil powers, satanic devils and their factions, who were oppressive towards you, the rejecters of your rights, the deserters of your divine authority, the usurpers of your heritage, the doubters of your status, the deviators from your right path and from all intimate groups who are against you and from all rulers except you and from sham Imams (A'immatal Kufr) i.e. leaders who invite towards the fire of hell.

(Ziarate Jameah Kabirah)

3. Wrath

• Wrath & reproach invite hardships but wrath is worse than grudge & malice.

(Rosa e Behar V2 P 366)

• A person who obeys God, the creator, is not afraid of the wrath of His creatures, and the one who arouses God's wrath must be certain that God will allow the wrath of people for him.

(RB V2 P366)

The one who fears God's wrath is respected & feared by the people and the one, who obeys God is obeyed by the people.

(RB V2 P366)

• Wrath is against subordinates & subjects is disgraceful &

blame worthy.

(RB V2 P370)

4. Salawat and its benefits

• Imam Ali Naqi (A.S.) has said the following words about salawat on Mohammad and his Aal.

And regarded our (muslims) salawat on you (Mohammad & and his Aal) and what distinguished us with love for you through our **salawat as a means of refining our nature, purifying our souls, cleansing ourselves and atoning for our sins.**

(Z.J.K Mafatih ol Jinan)

Note 1: It is recommended to recite salawat on the holy prophet Abraham (A.S)& his Aal as well. Our Imams are included in the Aale of Abraham (A.S) .If salawat is recited before and after one's supplication to God, his prayers is answered soon if God approves of it.

Note 2: God has taught salat & salawat to the holy prophet (S.A) as follows: "I bear witness that there is no god except Allah (God), He is One, there is no partner with Him and I bear witness that Mohammad is God's servant and messenger. **O God! Send blessings on Mohammad and Ale Mohammad."**

The hypocrites also recite salawat on Mohammad & his Aal in tashahud yet they murdered Mohammad's Aal, Therefore a question arises here: "**Would the Salaat & salawat of the hypocrites be accepted by God?** Wilayat or love of Aale Mohammad & obedience to them is an essential principle of Islam.

5. Parents

Denouncement by parents makes a person aloof and reduces sustenance and ultimately brings abasement & humiliation.

(B.A V78 P 369)

6. Prejudice

• Shun prejudice as its effect is perceptible in you but it has no effect on your opponent with whom you have malice.

(RB V2 P 370)

• Prejudice erases good deeds and arouses wrath.

(Aayan ush shia V2 P 369)

7. Fate or Destiny

Fate divulges for you that which you could not anticipate.

(RB V2 P369)

Note a: It is said fate is both inevitable (**takvini**) and evitable (**tashriee**). Inevitable or unavoidable fate is written in a safeguarded plate (**Lohe Mahfuz**) it is unavoidable, as God puts mankind to test and trial under different fixed conditions. The evitable or effaceable destiny is written in the '**Lohe Mahv o Sebat**' with changeable conditions. Example by prayers or alms giving especially on the Night of Destiny (Laylat ol Qadr), hence death is of two kinds:

1- death in suspension or evitable death which is changeable

2- inevitable death- everyone has to die even after living for thousandsof years and God knows this final hour of death e.g. the holy prophets Jesus, Khizr, Idirs, Imam Mahdi (A.S) will ultimately die by the will of God.

Note b : A person, who thinks that he commits sins and crimes as they are written in his fate, lays the burden of his

sins on God and blames Him as unjust when he punishes him; but God has mentioned in the holy Quran that He does not commit a particle weight of injustice(4:40)

Note c: Everyone commits sins because God has given him energy- but this energy should not be spent in God's disobedient, God has created satan as a takvini creation for testing mankind and Jinn, therefore satan is an inevitable creation by God. Those who turn a deaf ear to satan by their own decision and follow the right path of God as shown by the fourteen ma'sumeen are successful in the test in this world.

8. Test of the divine guides

• How am I to qualify the elegance of your praise and reckon your charming trials?

• You are the perpetual means of divine mercy from God, the treasured Ayat of God, the safeguarded trust and **the door and criterion for the test of mankind.** One who approaches **you** is saved and he who does not come to you is doomed.

(Ziarate Jameah Kabirah)

9. How people are recognized?

a. People are recognized by their wealth& property in this world **but by their virtues and good deeds in the Hereafter.**

(RB V2 P 369)

10. Sincerity

A person who extends his sincere friendship & counsel at your disposal, should be reciprocated by your obedience to him.

(TO P 480-483)

Note: the 14 masumin sincerely lead you to paradise so obey them and do not be misguided by the tyrant politicians.

11. Self conceit

Self conceit is a hindrance in acquisition of knowledge.

(RB V2 p 369)

12. The Adherents to the divine guides

• I believe in you and everything that you believe in, and I renounce the conduct of your enemies and whatsoever you renounce. I fully comprehend your glorious status, and deviation and fallacy of your foes. I be friend you as well as those who be friend you, I hate your enemies and turn away from them.

• I am obedient to you, I am aware of your rights. I acknowledge your excellence.

• One who **adheres** to you has in fact **adhered** to God.

• Rightly Guided is he who has **adhered** to you. The one who follows you has paradise as his abode and the one who opposes you hell is his destination. A person who rejects you is an infidel (kafir) and the one who fights against you is a polytheist (mushrik) and the one who refutes your divine status is in perpetual fire at the base of hell.

• I hold God and you as witness to testify that I believe in you and everything that you believe in, and I renounce the conduct of your enemies and whatsoever you renounce. I fully comprehend your glorious status and deviation and fallacy of your foes. I befriend you as well as those who befriend you, I abhor your enemies and turn away from them.

• I confirm whatever you confirm as true, I refute as evil

whatever you refute. I am obedient to you, I am aware of your rights, I acknowledge your excellence, I am bearer and conveyer of your knowledge, I am safely covered under your protection and care.

• I uphold your word and execute your orders and seek your shelter. I visit you as a pilgrim seeking peace of mind, health and refuge in your shrines, imploring you to intercede with the Mighty and Majestic God, and I seek close access to Him through your means preferring & advancing you prior to supplicating for my own needs.

• One who obeys you has obeyed God, and one who disobeys you has in fact disobeyed God, and one who loves you has truly loved God, and one who hates you has in fact hated God.

(Ziarate Jameah Kabirah)

13. Faith V/S Islam

Imam Ali an Naqi (A.S) has narrated from the golden chain of his predecessors viz. Imam Javad Imam Reza Imam Kazim Imam Sadiq Imam Baqir Imam Hossain & Imam Hasan (A.S) that Imam Ali (A.S) had written a hadith dictated by the holy prophet(S.A) as inspired by God as follows:

"In the name of Allah the Compassionate, the Merciful, FAITH is sincere acceptance by heart and is revealed by good deeds, whereas ISLAM is confession by tongue & it makes marriage legal.

(Murawwaj uz Zahab V4 P 85)

Note 1: Marriage with a non-muslim is legal when one accepts Islam by reciting the 'kalimah'. Similarly a person cannot slay a man in jihad doubting that his 'kalimah' is not

sincere, as only God knows the sincerity of one's heart.
Note2: Imam Ali (A.S) has said that: 'Mehrieh' i.e. love gift should not be high as it may cause enmity between the married couple.

14. Voice of people

A number of people are annoyed and disagree with a person who agrees or is pleased with his own self.

(B.A V. 78 P.369)

15. Evaluation

1. Better than good deeds is the one who performs good deeds.
2. Worse than vice is the one who does vicious deeds.
3. Superior to good words is the speaker of good words.
4. More valuable than knowledge is the possessor of knowledge.

(R B V2 P370)

Note: The All knowing God is superior to all knowledge. He is the Creator of all the experts in the different fields of knowledge. He has given most knowledge to the first created soul i.e. the holy prophet Mohammad (S.A) who announced on 18th Zilhajj after performing his last Hajj: "I am the city of knowledge & Ali is the gateway, and whoever likes to acquire knowledge should approach through the gateway (lest he should be misguided by satanic forces of ignorance). This day is now celebrated as Eide Ghadir.

(Ziarate Jameah Kabirah)

16. Sleep & Food

Sleep is made sweeter by waking up at night (for prayers) & food becomes more delicious with appetite.

(RB V2 P369)

Note: Night prayers is performed before the azaan for morning prayers it is strongly recommended to say this tahajjud prayers as it has numerous benefits and this salaat was compulsory for the holy prophet (S.A).

17. Captives

A rider on a stubborn mule is very much like a captive of his evil self, and an imbecile is a captive of his tongue.

(RB V2 P366)

18. Patience

• Worry is single for the patient whereas it is double for the impatient.

(RB V2 P369)

• A person who is extremely patient shall be extremely humble.

(RB V2 P366)

Note 1: "Don't trouble troubles, till troubles trouble you, For it will only double trouble & trouble others too:"

Note 2: The sunnah of Imams is patience so always be patient in troubles and patience wears out stones

19. Light of the divine guides

• **(Kalamokum Noor)** Your words are guiding **lights** your command is uprightness and guidance, your advice is piety.(The title of these booklets has been choosen from the

ziarate Jameah tal Kabirah)

Note: **Light** expels darkness of doubts and ignorance and illuminates the mind.

- The earth gets illuminated with your **light**.(i.e. spiritual knowledge)
- God's guiding **light** and His convincing proofs are with you.
- God created you as **lights** and kept you around His Throne until He favored us with your presence, hence **He inhabited you in houses (bodies) that He had approved to be exalted and wherein His Name be glorified.**

(Noor: 34)

- God has made known to them the greatness of your task, the majesty of your authority, and the grander of your dignity, the perfectness of your **guiding light**.
- I bear witness that your souls, your **lights** and your nature are one and the same (for all imams).
- You are **lights** of the virtuous and guides of the righteous, and proven authorities of the Almighty God

(Ziarate Jameah Kabirah)

Note a: The holy Quran states: **God is the light** of the heaven and the earth

(Noor: 35)

The light of knowledge of God is visible in every creation manifestly or hidden, far or near.

Note b: God guides with His light whomever he wishes. Moses wanted to fetch fire from the mountain but he was blessed with God's messenger ship to defeat Pharaoh.

Note c: **God is the guardian of the believers He brings them out of the darkness (of disbelief) into the light (of**

faith); and those who disbelief in God, their patrons are satanic forces who expel them from the light (of faith) into the darkness if disbelief & sin.

(2 :257)

20. Wrong Expectations

• Do not expect loyalty from a person whom you have deceived.

(RB V2 P369)

• Do not accept benevolence or good counsel from a person about whom you are suspicious.

(RB V2 P369)

21. Temporal & Eternal Blessings

Material blessings are temporal, while thankfulness is a blessing which has an eternal reward.

(RB V2 P365)

22. Death

Remember the last moment of your life, no physician can prevent (inevitable death) nor any friend can ward off your death.

23. Ignorance

An ignorant person sometimes extinguishes the lamp of his rights by his own ignorance.

(RB V2 P365)

24. Wilayat & Movalaat of the divine guides

• Through your love and patronage God taught us the

characteristic details of our religion and amended what was ruined in our world (by enemies of Islam) and through your love and guardianship the Kalimah attained completion. Through your love God's blessings become bounteous, and separation or division ends in loving union. Through your love the compulsory duties of religion are accepted (and awarded) for you is obligatory adoration (mavaddat).

• Blest is he who adores you and doomed is he who opposes you with enmity. Deprived and disappointed is he who rejects you, strayed is he who quits you, triumphant is he who grasps you firmly, secure is he who seeks refuge in you, safe and sound is he who upholds your authenticity, rightly guided is he who is attached to you. One who follows you paradise is his abode, One who opposes you hell is his destination.

• The victorious attain victory by virtue of your guardianship i.e. wilayat and love. With you one really steps on the way leading to God's gratification, and the one who renounces your wilayat and love confronts the wrath of the Beneficent God.

• Place me amongst the best of your associates, the followers of that to which you have invited.(Z.J.K)

25. Bazaar

This world is a market wherein one community prospers and the other loses.

(RB V2 P365)

26. Security

Do not consider yourself secure against a person who has abased his own personality.

(RB V2 P365)

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Do not consider yourself secure against a person who has abased his own personality.

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27. Disputes

Verbal disputes (often) ruin old friendship.

28. Poverty

Poverty is wickedness of one's evil spirit as well as excessive despair.

(BA V78.P368)

29. Heritage of the divine guides (Imams)

• The heritage of prophets is with you. People will finally come back towards you.

• I flee towards the Mighty and Majestic God from the usurpers of your heritage, the doubters of your status, the deviators from your right path.

• You possess all that was brought down by God's messengers and all that angels descended with. And to (Mohammad S.A.) was sent the trusted spirit (Gabriel). God has bestowed on you that, which He has never bestowed on anyone else in the universe.

(Ziarate Jameah Kabirah)

30. Haa'ir

There are places on earth wherein God likes to be supplicated for approving the prayers, and Haa'ir (of Imam Husain (A.S) is one of them.

(TO P482)

Note: Mecca Medina, mosques and cemeteries of prophets and Imams are also places where ones prayers are answered sooner than other places.

Note: particular times are also recommended for prayers and

invocations example the last 10 days of the month of R amazan which includes laylatul Qadr similarly day of A'rafah (9th zilhajj), everyday before the call for morning prayers & so on.

31. Blessings

Be good neighbours of blessings to make them lasting and supplicate for making the blessings bountiful by gratefulness for them.

(Aayan ush shia v2p39)

Note: blessings will disappear if a person does not thank God.

32. Opinion about a person

During a period **when justice prevails over tyranny** it is illicit and offensive to mistrust or regard a person as evil without correct information about him.

And during a period **when tyranny prevails over justice** a person should not have a good opinion about anyone until his goodness is ascertained.

(Aayan ush shia v2 p39)

33. Negligence

Always remember the grief and losses caused by negligence in the past so as to compensate by prudence and foresight.

(B.A V.78 P.370)

Note: it is well known that history repeats itself, so one should take lessons from history, e.g. from the tragedy of Imam Husain (A.S) It can never be forgotten.

34. Jihaad of divine guides

- I am at peace with those who are at peace with you. I am at

war with those who wage war against you. I confirm whatever you confirm as true, I refute as evil whatever you refute.

• One who fights against you is consider as a polytheist.

• You fought wars for God as worthy of divine guides, until you manifested His message (regarding divine wars) and explained It's obligations and establish its limits and spread the rules and regulations of His finalized religion extensively.

Note: In the holy war the rules of God are that civilians, women and children should not be killed and the warriors who are killed should not be cut into pieces.

Wars should not be waged during certain esteemed lunar months such as Moharram ....

35. Memoirs

Some of the best memoirs of Imam Ali an Naqi (A.S) are 1.his comprehensive manuscript on predestination and freewill and 2. Ziarat e Jamea tal Kabirah which has been recommended by Imam Mahdi (A.S) for recitation. The ziarat was written at the request of Moosa Ibne Abdollah Nakhie for paying homage as a pilgrim to any of the Immaculate Imams, Ziarate Jameah Kabira (Z.J.K) is a marvelous & excellent explanation of Imamat by the divinely appointed Imam himself.

• Your memoirs are amongst the eternal exquisite memoirs, your graves are the heart of shrines(by the side of mosques)

• Place me amongst those who narrate your memoirs and regard your exemplary life as a divine model to follow, those who tread on your footprints, and are safely guided by your

guidance.

• How sweet are your names! How exalted your sprits! How great your glory! How sublime your personality! how well fulfilled your covenant! How true your promise!

Note: God's divine guides are the best personalities for conducting us towards perfection of human character hence they are the best blessings of God for humanity. Gold ingots or slabs are stocked in the banks for backing banknotes, this gold remains without any utilization and is liable to be stolen from the banks by armed robbers; and this is one of the causes of inflation and economic crisis. It is therefore better to utilize this gold for adoration and remembrance of the best personalities on earth by building tombs for them and registering these buildings as backing for the bank notes.

36. Attributes & Status of the Divine Guides

• God's blessing and peace be upon you ,O the Nobles chosen from the house folk of the family of the holy prophet, the resort of the messengership, the station of ascent and descent of angels* the base of divine revelation, the mine of divine mercy , the treasurers of knowledge (secrets of the unseen) , the zenith of forbearance, the sources of munificence, the divine leaders of nations, the custodians of bounties, the elements sustaining the virtuous, the upholders of the righteous, the politicians (following the divine politics) for servants of God, the pillars of the cities, and the gateways of the true faith, the trustees of the Beneficent God, the descendants of His holy Prophets and of His distinguisher Messengers (Adam, Noah, Abraham, Ismail, etc.) The holy

progeny of (Mohammad (S.A) the most beloved of the Lord of the worlds, May God's mercy and grace be upon you.

*Note: There is a Hadith that Ekhtelaf of Ummah is mercy of God which is interpreted as division into sects and that differences is a mercy of God. This is not the aim of religion, as Islam encourages visiting each other and unity to avoid differences, whereas the enemies of Islam adopt the policy of 'divide and rule' and encourage disunity and spilling of blood of Muslims by wars between different factions. So the correct meaning of Ekhtelaf in the above hadith is visiting & meeting each other and having good relations and unity.

• The light of Mohammad (S.A) was created first. He was God's most beloved person and head of all messengers. He was God's last messenger with the right to intercede on the Day of Judgment. He had oceans of many noble traits such as honor, patience, submission, humbleness, gratifications, faithfulness, forbearance, chasteness, praise- worthy awe, forgiveness, beneficence and so on...

• God's blessing and peace be upon the guiding imams, the lamps dispelling darkness (of ignorance and doubts), the standards of piety the lords of sagacity, the masters of perfect wisdom, the refuge of the people, the heirs of all the divine prophets the noblest models for mankind, the outcome of the good supplication of prophet Abraham (A.S), God's convincing authorities for the inhabitants of this world and the hereafter and for the previous generations. May God's Mercy & bountiful grace be upon you.

• God's blessing & peace be upon the Imams summoning

towards God, the guides for winning God's gratification, the steadfast in abiding by God's command, the leaders for perfecting our love of God, the sincere believers in Oneness of God. the clarifiers and explainers of command and prohibition of God, His dignified servants, who never precede Him or exaggerate in views and opinion and who always act in accordance with His command, May God's Mercy & bountiful Grace be upon you.

- God's blessings & peace be upon the Imams who invite towards God, the rightly guiding leaders, the masters of their loving followers, the vigilant defenders of their supporters, the constant reciters of the best zikr (God's Names & Aayat of Quran).
- I witness that you are the rightly guiding Imams the divine leaders, the sinless the honorable, and near and close to God, the pious, the truthful, the distinguished, God's obedient ones who uprise on His command and act upon His Will and Intention, the victorious by His Grace.
- You respected His Greatness, honored his Grandeur ,Glorified His Magnanimity, perpetuated His prayers, confirmed His Covenant strengthened the pledge of His obedience, and advised people secretly and openly to obey Him, and invited to His way with wisdom & attractive sermons.
- You invite mankind towards God, and guide them towards Him with reason. In God you have perfect faith and to Him alone you submit yourselves, **you act upon His commands**, and lead towards His divine path, and you judge and command in accordance with His word.

earth, so I am with you and you alone and not with anyone else.

Note: Imam Mahdi (A.F.) shall appear first for final victory of Right over evil Might

• And place me amongst those who are resurrected together in your group and troops during your return (minor resurrection) and are blessed with responsible positions in your government with safety and security and possess power and authority during the days of your glory and their eyes would shine with delight at your sight tomorrow .

(Ziarate Jameah Kabirah)

40. Intercession by the Divine Guides

• You are witnesses in this temporal abode & intercessors in the eternal abode.

• May God favour me with success in obedience to you and provide me with your intercession.

• O the divine guardian from God! there are many sins & transgressions between me & the Mighty, Majestic God which cannot be effaced unless you agree to intercede. Hence, for the sake of God who entrusted you with His secrets and authorized you to supervise the affairs of His creatures and regarded obedience to you as close to His obedience, **Would you (please) plead forgiveness for my sins,** because you are my intercessors as I am truly obedient to you.

Note: Imam Sajjad (A.S) has said: "It is not possible for anyone in spite of all his efforts in performance of good deeds to have one single sin forgiven by God. Therefore a sinner

should flee from God's justice and wrath towards His Mercy. God says in the holy Quran: **Seek the MEANS for guidance towards Him (God).**

(macdah :35)

Therefore a person should obey the divine guides (Imams during their Imamat as MEANS towards God) they shall definitely plead for you if they are pleased with you. This is not favoritism because they will be pleased with you when you love and obey them.

• O my God! Had I found intercessors closer to you than Mohammad (S.A.), his Ahle Bayt --the righteous Imams (A.S.) I would have made them my intercessors, so for the sake of their rights which Thou hast made incumbent upon Thyself, **I beseech Thee to place me in the group of those who have cognizance of divine Imams (Ali to Mahdi (A.S)) and those who recognize their Rights and in the category of those blessed by their intercession** Verily Thou art the utmost Merciful of the merciful.

(Ziarate Jameah Kabirah)

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IMAM HASAN ASKARI

Sayyid Zain al-'Ābidīn Razavi

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بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

IN THE NAME OF ALLAH,
THE MOST BENEFICENT, THE MERCIFUL

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PREFACE

The heart and mind of the readers of 'Kalaamokum Noor' booklets shall be illuminated by the guiding light of wisdom from the fourteen Ma'sumeen (infallibles) appointed by God as his last guides for test and trial of mankind in this world for human salvation.

Prophet Abraham had prayed to God to bless him with Imams in his posterity. God replied that only the just ones will have this privilege. Therefore all Imams, nominated by God are just, though their brothers and relatives may not be just, such as, brothers of prophet Joseph (A.S) were unjust.

The translator S.Zainul Abideen is my brother. After serving for twenty years in India, he migrated to Iran. Our ancestor had migrated from Tabriz to India and his descendant was entitled as Karrar Jung by the king of Hyderabad Deccan. We studied at Jagirdars' college and my brother was awarded Shawcross Gold medal as the best student in 1941. He continued studies up to M.Sc. Chemical technology at Osmania University. Then he was sent for industrial training in U.K for two years by Sirsilk Ltd. And also to France by H.P.F Ltd. Madras.

He visited us in Los Angeles in 1995 and we celebrated his birth day on 22 December.

May God reward him and all those who have helped him specially Ansariyan Publication for spreading the brilliant words of the fourteen Ma'sumeen for developing excellent conduct and character of the readers throughout the world.

S.Husain Yarkhan(Razavi)
A.C.I.S London
Lover of Ahlul bayt

SHORT INTRODUCTION OF IMAM HASAN ASKARI (A.S)

Name: Hasan
By name/ title: Zaki, Askari, Abu Mohammad
Father: Imam Ali Naqi (A.S)
Mother: Salil , Hudaysah Khatun A.H
Date of Birth: 8th Rabi os sani 232
Place of Birth: Medina
Period of Imamat: 6 years
Date of Martyrdom: 8th Rabi ol aval 260 A.H
Place of Martyrdom: Samera
Age: 28 years (22 years before Imamat
6 years as Imam)
Shrine/ Cemetery: Samera

Imam Hasan ibne Ali Naqi (A.S) had prior knowledge about all persons and events like the previous Imams. He was a pivot of struggle against the tyrant rulers because the imams wanted true Islam to dominate the world with justice instead of the incompetent oppressive rulers.

Imam Hasan ibne Ali Naqi (A.S) was contemporary with four Abbasside rulers Motavakel, Wasiq, Mo'taz and Mo'tamed, The Abbasside rulers were aware of the holy prophet's narration that the son of the eleventh Imam from his linage of Imams shall be the promised savior for establishing the universal kingdom of justice of God, so they were afraid of losing their kingdom & domination hence they appointed

secret agents in the Imam's house for obtaining every information about him. They kept the Imam (A.S) under surveillance in a military area (Askar) therefore the Imam is known as Askari (A.S).

Ultimately Imam Mahdi the promised savior shall establish the universal kingdom of divine justice, although God's enemies and the Abbasside opportunist and usurpers may not like it. The son of Imam Askari (A.S) is at present in concealment like the prophet Khizr (A.S)

The best and last of God's messenger (S.A) and the immaculate Imams (A.S)are loved by all muslims. They are in the heart of muslims, and their graves & shrines are visited by pilgrims from all over the world & have good influence on the pilgrims, whose soul is purified by reciting ziarat , Quran & saying prayers & listening to sermons. Thus they are helped in attaining excellent conduct & character. Mosques adjacent to their shrine are holy places where congregation prayers religious teaching, and ziarat and Quran are recited.

There are four graves under one big golden dome in Samera. Imam Mohammad Taqi, Imam Askari, Hakimah Khatun, Narjis Khatun are buried therein. Hakima Khatun, the paternal aunt of the Imam was responsible for delivery (midwife) of Narjis Khatun, the mother of Imam Mahdi (A.S), the promised savior, who was born but now he is in concealment. God's strategy can never be defeated by satanic plots. Pharaoh had killed thousands of male children to prevent the birth of Moses but God cherished Moses (A.S) right in the palace of Pharaoh.

The tomb of Imam Askari (A.S) was destroyed by the enemies

of God and its gold was robbed. The robbers and criminals cannot escape God's punishment. They will definitely be punished by God in this world or in the hereafter.

Status of Imam

Once Abi Hashim was drowned in his thoughts about the status of the Imams. The Imam read his thought and told him "The status of Imam (A.S) is higher than what you could imagine"

There is not a nation but a divine warner has been amongst them. If they falsify you (you need not lose heart) **those** (prophets) **before them have been falsified** (likewise).

(Fatir 35 A:24-25)

Salawat on Hasan bin Ali Naqi , Imam Askari(A.S)

On request of Abu Mohammad Abdillah bin Mohammad-Abed Badaliah, Imam Hasan Askari (A.S) taught him the manner of blessings (Salawat) on the fourteen Masumin (A.S).The Imam dictated salawat on each Masum. After completion of salawat on his father Imam Naqi (A.S) the Imam remained silent, Abu Mohammad requested him to continue the manner of sending blessings on the rest of the Imams as well.

The Imam said: "If salawat were not a sign of religion, which God has commanded us to convey these to the deserving muslims I would have preferred to remain silent, but as it is a mark of religion so continue to write
down."

Salawat on Hasan bin Ali Naqi , Imam Askari (A.S)

O God! Bless Hasan bin Ali bin Mohammad, the pious, the God fearing, the truthful, the one who honors his promise, the radiant light (for the Islamic world) the treasurer of Thy secret unseen knowledge and the reminder of Thy unique Oneness, and guardian of Thy commandment and the successor of the Imams who safeguarded religion, the reasonable guides, leaders, and God's appointed authorities over mankind. So O God! Send on him Thy blessings, the most excellent blessings which Thou hast sent on an individual from Thy distinguished and convincing authorities, the followers and descendants of Thy messengers, O God of the inhabitants of the worlds.

Status of Imam can be recognized from Salawat on Imams and his students and by the following Aayat of the holy Quran.

You cannot make those who are in the graves hear , you are but a warner.

(Fatir 35 A:23)

Some people possess souls so dead that they are considered as dead bodies that can walk & talk. Thus their bodies are actually graves for their souls, whereas the bodies of Imams were not graves but buildings, as their divine & wise teachings revive the dead souls.

Memoirs of the Imam

1. Salawat on the fourteen Masumin is a memoir of Imam Hasan Askari.

2. Imam Hasan Askar (A.S) taught explanation of the holy Quran to two of his students , Yusuf bin Mohammad and Ali

bin Mohammad by dictating to them exegesis of the Aayaat of Quran during seven years. Some doubts by Scholars (ulomas perhaps because of taqiah) have been cleared by Sheikh Saduq –ibne Babewyh, this exegesis was printed three times and is known as 'Tafsir of Imam Hasan Askari.

3. A book named 'al Muqnaeh'

Some Distinguished students of the Imam

1. Abu Ali Ahmad bin Ishaq. He was a great person from Qum, He was a contemporary and agent of ninth, tenth, eleventh and twelfth Imams for explaining religious problems. He wrote a letter to Husain bin Ruh, the third special representative of Imam Mahdi (A.S) seeking permission for Hajj, he was granted permission and a cloth was sent for him while returning from Hajj He died and the cloth was used as his shroud.

2. Ahmad bin Mohammad bin Mokhtar. He was especially in charge of affairs of Imam Askari (A.S). He accompanied the mother of Imam Askari (A.S) and Imam Mahdi (A.S) when they were going to mecca.

3. Abu Hashim Davood ibne Qasem al Jafri. He was from the descendants of Ja'far Tayyar (A.S) and lived in Baghdad. He was a representative and agent of four Imams (Imam Javad to Imam Mahdi (A.S) .He was a valiant and dauntless person when Yahya's head was brought for Mutahhar, the governor of Baghdad, he went to see Mutahhar and unlike the flatterers said: "I have come to congratulate you, for Yahya (son of Zaid) if the messenger (S.A) were alive he would mourn for him."

4. Abu Sahl Esmaiel bin Ali. He was a prominent religious person from Nobakht in Baghdad, He wrote a book 'Ketab e Anvaar' which deals with the history of the immaculate Imams and he has written some books in his own handwriting on 'Ilm e Kalaam' and philosophy.

5. Abu Omru Osman bin Saied. He was in service of Imam Hadi (A.S) from eleven years of age and was appointed as agent of Imam Hadi and Imam Askari (A.S) and was the first representative or deputy of Imam Mahdi(A.S) during his major concealment for explaining religious problems and divine laws and his son was the second trustworthy representative of the twelfth Imam, the promised savior.

SAYINGS OF IMAM HASAN ASKERI (A.S)

1. God

God is the one to whom all His creatures implore in necessities & calamities when their expectations are cut off from all others and when all means of help are severed from everyone else.

(B.A V3 p 41)

Fear of God

a) Fear God and be a credit for us & not an object of shame.

(T O p 488)

b) A person who commits sins& crimes openly in presence of people has no fear of God.

(BA V 78 p 377)

Note: A person should not commit sin in presence of God; be aware that God is Omnipresent.

2. Two Gods or dualism

Mohammad bin Rabie Shaybani has said that once in Ahwaz he encountered a person who believed in two Gods (God of virtue and God of evil) and he had a discussion with him then he travelled to Samerah with some doubts about arguments for two Gods.

Once when he was sitting at the threshold of a house in Samerah, suddenly he noticed Imam Hasan Askari (A.S) in that street and before he asked him anything, the Imam pointed his finger at him and said: "He is One, and One only so believe

in Him as One." Shaybani said: "I fainted with enormity of emotions, when the Imam clarified my doubts prior to my asking him."

(kashful Ghumma V 3 P305)

3. Son of Imam Askari (A.S)

Isa Ibne Sabie says: "once when I was in prison Imam Hasan Askari (A.S) visited us. He told me my exact age. I calculated my age from my birthday, which was written in a particular book. I wondered when I found it correct up to the month and day.

Then I asked the Imam whether he has a son? The Imam replied: "By God! I shall soon have a son (the promised savior) who will fill this world with justice and equity (after indefinite concealment by the will of God) but at present I do not have a son.

(Bihar V50 P274)

4. Imam Mahdi (A.F)

Imam Hasan Askari (A.S) has taught this salawat to Abu Mohammad Abdollah and it is quoted from Sheikh Toosi in Misbah of Mohadith Qummi.

Salawat on Imam Mahdi (A.F)

O God! Send blessings on Thy guiding authority, the descendant of Thy guiding authorities, whose obedience & rights are incumbent on mankind; and every pollution is kept away from them and Thou hast purified them thoroughly.

O God! Help him & through him help Thy religion, Thy loving

followers, & his friends & loving followers and helpers and include us amongst them.

O God! Protect him from the evil of every rebel & tyrant and from the evil of everything that Thou hast created; and guard him from all sides, front, behind, right and left. Protect him and do not allow evil to reach him, and safeguard all that he has inherited* from Thy messenger and descendants of Thy messenger and manifest justice through him and help him with Thy infinite power. And help his helpers and humiliate his deserters and enemies and through him give a fatal blow to the tyrannical infidels, and annihilate the skeptics and hypocrites and all the disbelievers on land and seas, in the East and the West of the earth & through him fill the earth with justice and manifest the religion of Thy prophet (S.A.) and on him and his Aal, be salam.

O God! Include me amongst his helpers, subjects, supporters, & loving followers; and let me see in Mohammad's Aal what we *expect & what their enemies fear O! the Truthful God.

Approve my prayers. (Amen)

Note1*: Inheritance of the last Imam Mahdi (A.S) would not only be their material relics but also 'shariah' & 'sunnat' of God's best messenger (S.A) & his Aal as followed by all the previous sinless Imams.

Note2*: the reciters of this salawat expect to be revived during the minor resurrection to see the universal kingdom of justice of God and annihilation of satanic tyrants all over the world.

5. Criticism on Quran

Ishaq Kindi, a philosopher in Iraq, commenced writing a book criticizing the holy Quran. He was extremely interested in writing this criticism, so much so, that he gave up other affairs and continued this work all alone. One of the students of this philosopher went to see Imam Hasan Askari (A.S). The Imam asked him: "Is there none amongst you who can prevent Kindi from continuing his criticism?" The student said: "I'll be pleased to do it."

The Imam told him to go and see Kindi and help him in his work in a friendly manner. Then with his permission, ask him this question" Is it probable that the person to whom the Quran has been revealed tell you that the meaning of the Quranic Aayat is different from what you have understood? Your tutor will reply: "yes it is possible." Then ask him: "Is it reasonable to criticize Quran when your meaning does not conform with its real meaning?

The student complied with the Imam's instructions exactly as he was told. The philosopher asked the student to repeat his question and began to think deeply and considered the probability of a different meaning.

Then he asked the student: "By God! tell me truly wherefrom have you learnt this question?" The student told him: "I was instructed by Imam Hasan Askari (A.S) to put this question to you." Kindi remarked: "Such a question can never be asked by anyone other than a person from the holy prophet's family.

Then he burnt all that he had written in criticism of the holy Quran. (Manaqeb V4 P424)

6. Honor

An honorable person has never given up truth without becoming contemptible and a contemptible person has never followed truth without becoming honorable.

(T.O p489)

- Beware! Imploring with insistence is detrimental for honor and invites grief & worry.

(Bihar V 78 p 378)

Note: The holy Quran states: **All might and honor is for God, His messenger and the believers.** (S 63: A 8)

Whoever seeks honor (should know that) **honor is entirely for God.**

(S 35:A10)

God possesses all good qualities so He is most honored, glorified, worshiped with love and obeyed. Those who are close to God, such as, God's messengers and the divine sinless Imams, are honored more than others. The **criterion of honor** is closeness to God. A qualified person is always humble and does not regard a sweeper, a scavenger or any person as inferior to himself because they may be closer to God.

Note: A rich person, if his wealth is not ill-gotten, may be close and obedient to God therefore he should be honored for his virtues.

7. Praise

A person, who praises the undeserving, is open to accusation.

(Bihar V 78 p 378)

8. The manifest enemy

The weakest enemy is one who exposes his enmity.

(Bihar V 78 p 378)

Note: Allamah Iqbal has said that once the angel Gabriel encountered Satan and asked him: "How are things going on?" The Satan boasted: "I am busy with storms of injustice and tyranny in every nook and corner of the world and I prick like a thorn in the heart of God, whereas you are engaged every moment in glorifying and obeying God."

Note: Satan is a jinn & a manifest enemy of mankind.

The holy Quran states: **indeed he (satan) has no authority over those who have faith and rely on God. Satan's authority is only over those who befriend him and those who associate others with God (i.e. polytheists).**

(S:Nahl :A 98-100)

Enemies are of two categories, Jinn and men. Let us consider amongst men who is the manifest enemy of mankind?

All the good people of the world should unite to put an end to those satanic terrorists with the advent of Imam Mahdi (A.S.) the savior promised by God, whose strategy can never be defeated by the satanic tyrants, who are being tested by God.

If Jesus (A.S.) returns today he should be pleased to see people following him and should not be aggrieved to see them disabled and unable to give a blow in the teeth of a wrong.

9. A way of learning

Refrain from what is hateful in others, that is enough to teach you good conduct and etiquette.

10. Salawat on God's best messenger (S.A)

O God! Bless Mohammad (S.A) as he had borne the burden of Thy revelations and conveyed all Thy messages (to mankind idolaters and infidels)

And bless Mohammad (S.A) as he considered legal whatever was legalized by Thee and had prohibited whatever was prohibited by Thee and had taught Thy Book (Quran).

And bless Mohammad (S.A) as he had established Salaat and paid zakat and invited people towards Thy religion.

O God! Bless Mohammad (S.A) as he had testified Thy promise (paradise with Thy mercy) and frightened the people about Thy punishment (hell with Thy wrath)

O God! Bless Mohammad as sins are forgiven, faults and follies are concealed by Thee, agony and distress of people are removed by Thee **through his means.**

O God! Bless Mohammad (S.A) as Thou hast removed misery of people, relieved their grief and answered their prayers and released them from troubles through **his means.**

O God! Bless Mohammad (S.A) as Thou hast been merciful to mankind and towns were made alive (by educating Thy Heavenly Book to those with dead souls and ignorant people) and Thou hast broken the backbone of the tyrants and slaughtered the tyrants like the pharaohs **through his means.**

And bless Mohammad (S.A) as Thou hast increased (material and spiritual) wealth and property of people and Thou hast liberated the community from calamities, and broken the idols and Thou hast shown mercy upon mankind (blessing them with Thy Oneness) **through his means.**

And bless Mohammad (S.A) as Thou hast revealed the best religion to him and made the believers honorable, and had broken the idols and slaughtered the idol-worshippers, and venerated Thy House Kaaba (by cognizance of the real

Originator of the universe) **through his means.**
And bless Mohammad and his Ahle Bayt (his house folk) the distinguished, immaculate ones, Salam on them, Salam greetings as worthy of them.

(Salawat by Imam Askari A.S)

Note: The holy Quran states: **Wabtaghu Alayhe wasilah** one should seek help of **means**. (The holy prophet Mohammad and Aale Mohammad)

11. Never forget

Always remember: 1. God 2. Death 3. Recitation of Quran 4. Sending Salawat on the holy prophet & his Aal. Salawat has ten benefits.

(TO p 489)

Note: **Surely God and His Angels bless (send salawat on) the Prophet; O you who believe! Pray for blessings on him as well as salam - a worthy salam on him.**

(S 33:A 56)

12. Almost a miracle

It's almost miraculous to make an addict give up his habit, and to educate an imbecile.

(TO p 489)

13. Sow & Reap

Your life is short & time is fleeting and death approaches suddenly; whoever sows the seeds of beneficence shall reap happiness, and whoever sows the seeds of viciousness shall harvest remorse. (TO p 489)

Note: All the farmers harvest what they cultivate in their fields. Those who cultivate good deeds in this world shall reap the reward in the hereafter.

14. Blessing

No one recognizes a blessing except a grateful person & no one thanks for a blessing except the cognizant.

(Bihar V 78 p 378)

15. Limits

Generosity when it exceeds a limit becomes extravagance.
Prudence when it exceeds a limit becomes cowardice.
Economy when it exceeds a limit becomes miserliness.
Bravery on exceeding beyond a limit becomes Recklessness or Rashness.

(BA V 78 p 377)

Note: Possession of good qualities in moderation is often better than crossing their maximum or minimum limits.

16. Love of Fame and Domination

Refrain from seeking fame and from love of domination as both of these call you towards destruction.

(BA V 78 p 371)

17. The Greed

The greedy cannot acquire what is not destined for him.

(TO 489)

18. Friends

a) A person will have many friends when his natural disposition is **piety**, his attribute is **generosity** and his trait is **forbearance**.

(BA V 78 p 379)

b) The best of your friends is the one who forgets your sins and remembers your favors& praises you for them.

19. Guaranteed Sustenance

Work and compulsory duties should not be given up because of guaranteed sustenance.

(TO p489)

Note: A person should utilize his brain for planning and physical vigor for working hard to earn guaranteed sustenance and should not neglect his compulsory spiritual duties. Sustenance is guaranteed for all from the heaven by providing sunshine, rain, air, fertile soil, various seeds and different natural resources. Therefore a person should work to produce fruits, vegetables, agricultural and dairy products, milk, cattle, fish, poultry etc. and utilize all natural sources for handicrafts and industries. Discovery and utilization of talents is essential for employment. God has made some people rich to employ the poor. God should not be blamed for injustice in distribution of wealth, one should blame lack of planning and laziness for earning guaranteed sustenance.

20. Salawat on Fatima Zahra (A.S)

O God! Send blessings on the truthful Fatima (S.A) the pure one, loved by Thy beloved ones, and by Thy Nabi (S.A.) and send blessings on mother of Thy chosen beloved ones, she has

been distinguished by Thee; Thou hast given her excellence and Thou hast preferred her to be superior to all women of the worlds. O God! avenge the tyrants and those who disdained and underestimated her rights.

O God! avenge the blood of her descendants (who were slain mercilessly).

O God! as Thou hast made her mother of the guiding Imams and heavenly pair for the bearer of flag of victory (Ali A.S) and venerable in the world of angels hence bless her and her mother (Khadija tal Kubra) with blessings that venerate the personality of her father Mohammad (S.A) at this very moment, May God bless him and his posterity, and by this blessing illuminate the eye of her posterity and convey from us at this moment the most honorable greetings and salaam.

Note: Fatima Zahra has said: "first pray for the neighbors and next for the house folk."

And Jesus (A.S) has said: "love thy neighbor as thyself."

Good neighborly relations are of paramount importance in maintaining peace in this world. Every country is neighbor of all the countries around it, so no country remains without a neighbor, hence every person should pray and love people of all other countries prior to himself and should not be selfish and exploit others. When a person gives up **petty patriotism** and provincialism and adopts **global patriotism** as during the promised universal kingdom of justice of God, there will be spirit of mutual help , welfare and love of all neighboring countries as one's own native land and there will be no exploitation of neighbors and no sanctions will be imposed on them.

21. Two Attributes

Nothing can excel the following two attributes:

1. Firm belief in God
2. Benevolence to brethren in faith

(Exegesis by Imam Askari (A.S)

22. A key for all evils

All wickedness and evils locked up in a house can be opened by the key to its lock that is **falsehood**.

23. Seven recommendations

I recommend to you:

1. Fear of God
2. Piety in religion
3. Endeavor in God's way
4. Truthfulness
5. Trustworthiness i.e. returning a deposit without any breach of trust to a virtuous person as well as an evil person who trusts you.
6. Lengthy prostrations
7. Good relations with neighbors

(T O p 477)

24. Calamities & Blessings

There is no calamity without a blessing in it.

(T O p489)

Note: calamity is a blessing in disguise as it is a challenge for a person to exercise his ability and patience in overcoming the

troubles thereby gaining experience in attaining a higher rank near God.

25. Signs of a believer:

1. A believer performs 51 rak'at of salat every day
(17 rak'at obligatory & 34 rak'at non obligatory salat.)
2. A believer recites Ziarate Arbaien.
3. A believer wears an agate ring in his right hand.
4. A believer prefers to prostrate on the ground or dust.
5. A believer recites Bismillahir Rahmanir Rahim loudly.

(Mafatih ul jinan)

Note a : "Belief in God and His commandments has undeniable power and influence. Mohammad (S.A) with his religion made this world peaceful. He was a victor and has conquered (the heart of) the whole world." (Napoleon)

Hezar sokhan 136 P:26

Note b: Jesus (A.S) was a monotheist and his mother Mary(A.S) was also a monotheist and the present Christianity is not the same religion as practiced by Jesus(A.S). The Christians who become Muslims say that their religion was innovated by priests to please the Roman emperors, who crucified an apostle of Jesus (who resembled him) and Jesus (A.S) shall be sent by God to assist the promised savior Imam Mahdi (A.S).

Note c: Infidels and skeptics considered God's last messenger (S.A) as a magician or a mad person. Others considered him as the best messenger of God and Aale Mohammad as Aalullah. Aalullah does not mean family of God but it means that Aale Mohammad are followers or party of God but God has no son or daughter or family. If a person believes that God has family he is considered as a

polytheist, and polytheism is a major sin. A polytheist cannot pass over the bridge which leads to paradise.
Some dictionaries are not precise and cause misunderstanding as the meaning of Aal is given as family but its second meaning is followers.
Note d: Bernard Shaw a Christian philosopher had prophesied that the United Kingdom (Britain) will accept Islam in the next century, because Islam is the best religion but, Muslims are the worst people because they do not understand their religion.

26. Humility

Humility is a blessing that arouses no jealousy.
Note: Imam Khomeini has narrated in his book Hadith e Aql va Jahl that Jesus (A.S) washed the feet of his apostles to teach them humility.

27. The pious vs. the unchaste

Mutual love of the pious is a blessing for the pious
Love for the pious by the unchaste depicts excellence of the pious.
Hatred against the pious by the unchaste is a medal or a jewel for the pious.
Wrath of the pious against the unchaste is dishonor for the unchaste.

(T O p 487)

28. The best ones.

a) The most God-fearing person abstains from what is suspicious.

b) The most devoted worshipper performs every obligatory duty sincerely.

c) The most pious person abstains from everything that is prohibited .

d) The most endeavoring, striving and prudent jurisprudent abstains from every crime and sin.

(T O p 489)

Note: Once a Persian king, along with his family and children, went into a forest for hunting as a pastime. Suddenly the weather changed and a severe storm of rain and wind tore the royal family apart and they took shelter under different trees.

One of the daughters of the king ran towards a hut to take refuge. She knocked the door, it was opened by a young student who always studied there in that peaceful and healthy environment. The student was happy to give her shelter against torrential rain and storm of wind which continued all the night. The king's daughter slept there.

Next morning, the king's guards searched for the lost princess and found her in that hut. They brought her to the palace along with the student. The princess told the king that the student was engaged all the night in his studies. The student told the king that he placed one of his fingers on the lamp for prevention of distraction from satanic thoughts and for concentration of his mind in studies. His burnt finger was a witness of his pious attitude.

The king appreciated the behavior of the student and was proud to propose to him to marry his daughter. This student is well-known as Mirdamad and his descendants are known by Mirdamad as their family name. (Damad means son – in law)

29. Fasting

Fasting is made compulsory by God so that the wealthy should feel hunger and thirst and be kind to the poor.

(kashful ghumms V2 p193)

30. Salawat on Ali (A.S)

O God! Send blessing on Amir al momineen, Ali ibne Abi Talib, brother of Thy prophet and his confident associate, his distinguished authority, his vazir, his trusted worthy place for entrusting knowledge and secret cognizance, the gateway of his wisdom, his spokesman with reason for people, the herald of 'shariah' and divine laws, and his successor for the nation. The reliever of pain and grief from the worthy personality of the prophet (S.A), the destroyer of factions of skeptics, the annihilator of the unchaste, the person whom Thou hast described as Haroon for Moses.

O God! Befriend him who befriends Ali, and be hostile to him who is hostile to Ali and assist him who assists Ali and humiliate him who abandons Ali; and denounce them who are against him in the beginning and at the end. And send on him Thy blessings-- the most excellent blessings that Thou hast sent on a successor of Thy prophets, O the sustainer of all the inhabitants of the universe!

31. When is poverty better than prosperity?

Mohammad bin Hasan bin Sham'un wrote a letter to Imam Askari (A.S) and complained about his poverty then he remembered the narration of Imam Sadiq(A.S) that poverty

with love of Ahle Bayt (A.S) is better than prosperity with their enemies.

In the meanwhile he received the reply to his letter from Imam Askari (A.S) stating that God relieves our friends when they are involved in sins by imposing poverty on them though he forgives many sins. It is better for you to be with us and be poor as you were a prey to your evil self. So prefer to be poor with our love rather than prosperous with our enemies. Well we are shelter for those who seek refuge. We illuminate those who seek our light and hold us firmly and consider our love as a firm handle for attaining higher ranks with us near God whereas those who turn away from us their place shall be in hell.

(manaqeb V4 P435-439)

32. Heart's Inclination

When hearts are cheerful and vivacious teach them knowledge & learning, and when they are depressed and dejected leave them alone.

(BA V 78 p 379)

33. Non-Imams

Once Imam Akari (A.S) was asked: "Is it allowed to befriend those who believe up to Imam Musa Kazim (A.S) only, or should they be boycotted? The Imam wrote in reply boycott them." It makes no difference between a person who refuses to accept an Imam or considers a non-imam as an Imam or believes in three gods or increases or diminishes the number of Imams.

(Bihar V50 P274)

Note: If a person does not believe in all the twelve Imams up to the promised savior Imam Mahdi (A.F) he lacks Wilayat, and without wilayat none of the good deeds of a person are accepted by God.
Six thousand years of worship of Satan were rejected by God because Satan lacked Wilayat (of Adam (A.S).

34. Letter to Abol Hasan Ali bin Hossain Qommi (Ibne Babewyh)

Babewyh Qommi was a learned jurisprudent of Islam. The Imam wrote to him as follows:

1. Hold the cord of God firmly.
2. Perpetual success in the life hereafter is for the pious.
3. Paradise is the resort of God's devoted servants and hell is for the infidels.
4. Enmity is not permissible except against the tyrant.
5. There is no other god except God the best of creators. (Men also create a number of things but they owe their creations to their excellent brain created by God).
6. Pray for blessings on Hazrate Mohammad (A.S) and his 'Itrat' the pious progeny. They are the best creations of God.
7. The holy messenger has said: "The best of deeds of my Ummah is to await patiently for the 'Faraj' to relieve grief and sorrow of my loving followers Shiayan). Imam Mahdi (A.F) shall fill the earth with justice and equity to the same extent as it would be replete with tyranny and oppression.

Note: Faraj means emergence of the twelfth Imam, Mahdi (A.F) the promised savior.

O Sheikh! Be patient and order all my loving followers to be patient as ultimately the pious servants of God shall inherit this earth by

God's will and intention.
Salam on you and all our loving followers (Shias) and God's mercy and bounty and his blessings on Mohammad and his Aal.

(Bihar V50 P318)

35. Explanation of an Aayat

Abi Hashim has said that he asked Imam Askari (A.S) to explain the following Aayat "**Then We made heirs to the Book (Quran) those whom We chose from Our servants, yet some of them are those who wrong themselves, and some of them are moderate and some of them are those who take the lead in all good works by God's will. That is the great grace of God**" (Fatir 32) The Imam explained that all the three groups are from the holy messenger's followers. Those who committed tyranny on themselves are the ones who did not recognize the Imam of their time. And the moderate ones are those who had cognizance of the status of the Imam and the third group are those who compete for obtaining blessings and favor of the Imam.

36. Taqiyah

Ali ibne Ja'far has narrated that Imam Hasan Askari (A.S) had once written to them that they should not say salam to him and should not point towards him for the sake of their own safety and security when awaiting on the street to catch a glimpse of the Imam.
A youth from the posterity of Abuzar Ghaffari was awaiting on the street with me to see the Imam of his time. When the

Imam reached that street he looked at this youngster and asked him: "Are you Ghaffari?"and mentioned the name of his mother 'Hamdanyah' as well and passed onwards I asked the youngster: "Did you see the Imam before?" He replied: "I had never seen him." but Ghaffari was happy to know that the Imam had knowledge about all people in advance.

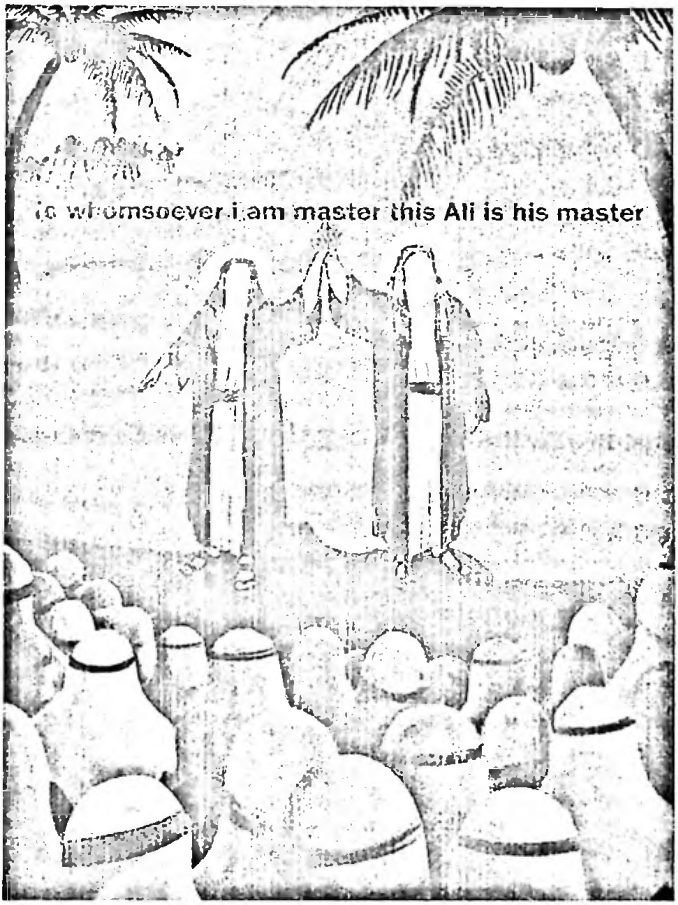
(bihar V50 P274)

37. Al Ghadir

Hasan bin Tarif said that he wrote a letter to Imam Askari (A.S) asking him to explain the announcement of the holy prophet (S.A) regarding Amir al Momeneen Ali (A.S): "To whomsoever I am **movla**, this Ali is his movla." The Imam replied to him: "God's messenger (S.A) by this announcement wanted Ali (A.S) to be the **leader** and **guide** of the party of God during differences and discord."

(Bihar V50 p 276-290)

Note: There are many Aayats in the holy Quran which indicate excellence & superiority of Imam Ali (A.S):



The holy Quran states "O messenger! Convey that which has been revealed to you from your Lord and if you do it not then you have not delivered His message and God shall protect you from the people. Indeed God does not guide the unbelieving people. (5: A67)

Note: Al Ghadir is also name of a book by Allamah Amini, who made a detailed investigation of all the Islamic literature and compiled forty volumes about this extremely significant event. May God bless Allamah Amini for carrying on this research.

38. Respect for Sayyeds

One of the grandsons of Imam Sadiq (A.S) named Husain resident of Qum was addicted to wine. He wanted to see Ahmad bin Ishaq, in charge of endowments of Qum, but he was not given permission to enter the house of Ahmad bin Ishaq.

In the same year Ahmad bin Ishaq performed pilgrimage at Mecca and therefrom he returned via Samerah to pay homage to Imam Hasan Askari (A.S) but the Imam refused to see him. Therefore Ahmad bin Ishaq was stricken with sorrow and wept for a long time. Ultimately he was admitted to see the Imam. On seeing the Imam, he complained that in spite of being a true Shia, he was not allowed to enter the Imam's house. The Imam told him: "That's because you had refused to see one of my relatives." Ishaq started weeping again and said: "By God! I wanted Hussain to seek forgiveness from God for his sin."

The Imam said: "You have told the truth, but you should respect the sayyeds and never look down at them with contempt. As it may be harmful to you because they are related to us."

It is said when Husain learnt about this he destroyed all the bottles and goblets of wine and led a very pious life and was interred near the grave of Hazrate Fatima Masumah (S.A).

(Bihar V50 p 323)

Note: The Imam had prior knowledge about Husain that he will change to a pious person by God's goodwill.

39. Knowledge of languages

Abu Hamza has said: "I was amazed on observing the Imam speaking to his servants who were from Turkey, Rome, Russia and Deylam in their own languages I wondered that Imam was born in Medina and had not travelled to those countries, how did he learn different languages."

The Imam read his thoughts and told him: "The All Knowing God who distinguished the Imam from the rest of His creatures has taught me everything, various vocabularies, different genealogies and future events. If it were not so, there would be no difference between the Imam and the people.

Note 1: Imam Reza's (A.S) debate and discussion with learned men of different religions is well known his arguments were from their own books in different languages.

Note 2: Many a time when Omar (the second Khalifa appointed by Abubakr) was unable to reply to questions, without the guidance of Ali (A.S) he said: "If Ali (A.S) was not there, Omar would have perished"

40. Salawat on the Imams Hasan & Husain (A.S)

O God! Send Blessings on Hasan and Husain (A.S) the two of Thy sincere servants and friends, the two grandsons of Thy beneficent messenger, the two chiefs of youth in paradise. May these blessings excel all blessings that Thou hast sent on the descendants of Thy prophets and messengers.

Salawat on Imam Hasan (A.S)

O God! Bless Hasan the grandson of the chief of prophets and the successor of Amir al Momineen. Salam on you O the grandson of God's messenger, Salam on you O the son of the chief of successors. I bear witness that you are the worthy son of Amir al Momineen, God's trustworthy authority and the son of God's trustworthy authority. You lived an aggrieved life as a victim of injustice and returned to God as a martyr.

I bear witness that you were righteous, guiding leader and a divinely guided Imam for the nation.

O God! Bless him and covey on his soul and body the most excellent greetings and Salam from me at this very hour.

Salawat on Imam Husain (A.S)

O God! Send blessings on **Husain bin Ali** (A.S) the tyrannized martyr, slain by the disbelievers and cast out by the unchaste libertines.

Salam on you O Aba Abdillah, Salam on you O the grandson of God's messenger (S.A), Salam on you O son of Amir al Momineen (A.S) I bear witness with perfect certitude that you are the trusted authority of the Almighty God, who shall avenge your blood and fulfil His promise of assistance, and support the vengeance by slaughter of your enemies (by means of Imam Mahdi (A.F) who shall respond to your eternal call for help).

I bear witness that you have fulfilled your promise with God and have fought for God and have served God with all sincerity until the approach of the certain end (of life here)

May God damn the community that slaughtered you, and may

God damn the community that deserted you. May God damn the community that gathered together against you.

I flee towards the Almighty God from those who falsified you and trampled your rights and shed your blood considering it as legal.

O Aba Abdillah May my father and mother be sacrificed for you. May God damn your murderers and deserters and may God damn all those who heard your call for help but did not respond to help you.

May God damn those who captivated your honorable women and children.

I flee and take refuge in God from those tyrants and from all those who befriend them and take their side and help the tyrants (until the Day of Judgment).

I bear witness that you and the Imams from your descendants were the core and heart of piety and gateway of guidance and strong handle of firm belief and the guides with wisdom and reason for mankind.

I bear witness that I firmly believe in you and have firm certitude in your status (as divine Imams) and I obey you with all my heart and soul in the laws of religion and in the close up of my performance in life to return to this world and the hereafter.

Note: It was customary to fight singly one person against another person but it is cowardice when people flock together and kill one person.

Imam Husain sacrificed everything in the way of God to perpetuate Islam. He is loved and honored by all the lovers of freedom irrespective of color, creed, and country.

Imam Husain (A.S) taught the people of the world for all times how to liberate liberty from the prison from the prison of oppressive and tyrant rulers and how to live a life of piety with freedom given by God.

If Mohammad (S.A) God's last & best messenger returns today, can followers of different sects of Islam tell him: "We were deceived by opportunists and hypocrites who were greedy for power and domination so we killed your beloved daughter and Imam Hasan and Imam Husain, the two chives of paradise and all other Imams sent for our guidance to the way of eternal bliss in paradise by developing our conduct and character?" Would the best messenger of God be pleased or aggrieved by such behavior of the people towards God's divine guides?

کلامکم نور

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بسم الله الرحمن الرحيم

IN THE NAME OF ALLAH,
THE MOST BENEFICENT, THE MERCIFUL

PREFACE

The title of these booklets "*Kalāmukum Nūr*" is selected from *al-Ziyārah al-Jāmi`ah al-Kabīrah* ascribed to Imam `Alī al-Naqī (`a). "***Kalāmukum Nūr***" will illuminate human mind all over the globe and the resulting cultural globalization will lead to peace, justice and amity between all nations with due honor for human rights.

A few sayings and narrations of the immaculate guiding authorities have been translated by Sayyid Zainul-`Ābidīn Razavi who has written explanatory notes as well, especially for foreigners who like to learn or embrace Islam. The translator had his education up to MSc. (Chemical Technology) as well as industrial training in UK for two years and in France for ten months. He was recommended by the Iranian Ambassador in India for employment in Iran as he had twenty years experience in research and cellulosic industries.

Mr. S. Z. `Ābidīn obtained Iranian nationality with his ancestral family name Razavi after migrating to Iran. He served in different Iranian organizations. He edited books in English for Islamic propagation organization and for `Allāmah Nūrī. He was a state guest at international *sharī`ah* conference in Pakistan where he made a speech on Islamic laws.

All those who have helped with suggestions, editing, typing, printing and publishing of these booklets will definitely be

rewarded by God, the Beneficent, the Merciful, in this world here and in the Hereafter. For ease of distribution on the occasions of birth, demise or martyrdom of the fourteen guiding lights, "*Kalāmukum Nūr*" is printed as separate booklets and those who are interested in publishing these booklets as such or after translation into other languages for illuminating all the world with these words of wisdom will be regarded by God as assistants and lovers of the Imam of the Present Age, Imam Mahdī ('a).

To err is human and to forgive divine, therefore for next edition all suggestions are welcome with gratefulness by the author.

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Religious and spiritual Guide

SHORT INTRODUCTION ABOUT IMAM MAHDĪ

Name: Muḥammad (the same as the Holy Prophet's)

Title: Mahdī

Byname (*kunyah*): Abu'l-Qāsim

Father's name: Ḥasan `Askarī

Mother's name: Narjis (Khatoon)

Place of birth : Sāmarrā' (Iraq)

Date of birth : 15th of Sha`bān, 255 A.H.

Period of Imamate: From 8th Rabī` al-Awwal, 260 A.H., up to indefinite time.

Representatives: (1) `Uthmān ibn Sa`īd, (2) Muḥammad ibn `Uthmān, (3), al-Ḥusayn ibn Rūḥ al-Nawbakhtī, (4), `Alī ibn Muḥammad al-Samarī.

Ruler/Usurper: al-Mu`tamid, son of al-Mutawakkil, the `Abbāsid rulers.

Age: Alive, like al-Khaḍir, by the Will of God.

His age is far less than the ages of al-Khaḍir and Prophet Jesus.

Trees in California Red wood forest are about 2500 to 3000 years old and still growing. They are a wonder of the world.

God has given such a long life to these trees; then who can doubt about God's will and wisdom in giving long life to Prophet Noah, al-Khaḍir, Prophet Jesus, Satan, the angels, and Imam Mahdī?

Imam Mahdī (`a) is the promised savior to relieve the world from tyranny and injustice and to establish the universal kingdom of justice of God after the termination of the respite given by God to Iblīs (Satan who misguides mankind) is over. Prophet Jesus ('a) and all believers will assist Imam Mahdī ('a)

Prophet Jesus (`a) will propose Imam Mahdī (`a) to lead the congregational prayers. Prophet Jesus himself will say prayers behind Imam Mahdī (`a). By observing this, the majority of Christians will embrace Islam, the finalized religion of God, Who had destined the triumph of good over evil and death of Satan during the rule of Imam Mahdī (`a).

The last and best Messenger of God has said, "***One who dies without cognizance of the Imam of his own time, dies the death of the age of ignorance*** (i.e. like idolaters and skeptics)." Therefore, the most important duty of a person is to know and follow the Imam of the present age, i.e. Imam Mahdī (`a)

SAYINGS OF THE PRESENT IMAM TO GUIDE TO HEAVEN

(1) Truly, Almighty Allah has not created human beings and all creation without any purpose, and He has not let them free without any responsibility.

The Holy Qur'ān reads: "***I have not created the Jinn and the mankind but to serve and worship Me.***" (51/56)

"***Worship Me; this is the straight path.***" (36/61)

"***Whatever is in the heavens and whatever is on the earth glorifies God; the Sovereign, the Holy, the Mighty, the Wise.***" (62/1)

The Holy Prophet has said, "***We could not worship You, O God, as much as You are worthy of being worshipped.***"

Imam `Alī ('a) has said in one of his confidential supplications to Allah the Almighty, "***The HONOR of being Your servant is sufficient for me, and the PRIDE that You are my Lord is enough for me. You are as I love You to be; so, MAKE me as You like me to be.***"

Imam al-Ṣādiq ('a) has said, "***It is wisdom which makes you worship God the Compassionate, and thereby earn His Paradise.***"

Creations of God are countless; animate and inanimate, visible and invisible. Trillions of angels all over the universe glorify and worship God. Then, why has God created men and made His worship obligatory? Well, God does not benefit from our worship and glorification. He is beyond all necessity. it is We who benefit by obeying and worshiping God, for thereby we attain perfection in conduct and character and get spiritually near to God, and this is a heavenly blessing for us, because all mankind by obeying God's messenger and Imams shall enter God's Paradise and live there eternally.

The skeptic people told the Holy Prophet that they would worship his God for a year, provided that he also worship their idols for the next year. Thus, every alternate year they would worship their idols. In reply, the Holy Prophet received the following holy Qur'ānic verses from God:

"***For you is your religion*** (idolatry), ***and for me is my religion*** (Islam)." (109/5)

There is no compulsion in religion. Man is free to be atheist, skeptic, polytheist or Muslim; and there lies their test and trial and hence there is the day of Recompense, heaven and hell for administration of perfect justice by God, the most Exalted Sovereign.

(2) Indeed, this world is never devoid of a divinely appointed authority (holy prophet or Imam) either manifest or in concealment.

There is a firm promise of the Messengers in the Holy Qur'ān:

When God took a solemn promise from the messengers (e.g. Abraham, Ishmael, Isaac, Jacob, Moses, Jesus): surely,

what I have given you of the Book and wisdom, should a messenger come to you thereafter confirming what is with you, YOU SHALL BELIEVE IN HIM AND HELP HIM. God asked: "Do you affirm and accept My solemn covenant in this regard?" They (all messengers) replied: "We do affirm." God said: "Then bear witness and I (God) am also among the witnesses with you. Then whoever turns away after this, it is they who are the transgressors. (3/81-83)

God's Messengers will be regarded as transgressors if they do not help His final messenger. But Jesus (`a), who is alive, will help the Holy Prophet Muḥammad (ṣ) by helping his last successor, Imam Mahdī (`a). Thus Jesus will actually fulfill his solemn promise or covenant with God.

Jesus (`a), representing all the messengers, will help Imam Mahdī (`a) in establishing the kingdom of Justice of God throughout the world. Thus, this covenant in the Holy Qur'ān will be fulfilled after the advent of Imam Mahdī and Jesus, peace be upon them.

The reason for concealment: God says in the Holy Qur'ān:

"***O believers! Do not ask about things which if made known to you, you will be hurt.***" (5/101)

"***Remember on the day*** (of Judgment), ***We will summon every group of people with their Imam.***" (17/71)

Some people will gather with the Imams appointed by God and most people with the leaders of atheism (*a'immat al-kufr*), i.e. the political leaders who deceived people by misinterpreting the Holy Qur'ān and disregarding the famous Prophetic tradition known as *ḥadīth al-thaqalayn*.

Imamate will continue as long as the Holy Qur'ān is there, i.e.

up to Doomsday, because the Immaculate Imams from the Holy Prophet's household, the talking Qur'ān, and the silent Qur'ān shall never separate from one another, although messengership has been terminated by God.

Remember that Imam Mahdī (`a) is the Imam of the present age, and therefore we should have his cognizance.

(3) God has bestowed Muḥammad with His messengership as a grace and mercy for the world, and has culminated his best blessings and bounties through him. God appointed him as His last messenger and sent him for the entire humanity.

The Holy Qur'ān reads, "***They*** (Muḥammad and the Holy Household) ***are the best of all people.***" (98/7)

"***You have in God's messenger a GOOD exemplary model*** (for the pious believers in God and the Hereafter)." (33/21)

The Holy Prophet said, "I am sent as God's messenger for perfection of conduct and character of mankind."

Therefore, the Holy Prophet Muḥammad (ṣ) is the greatest blessing of God for all mankind.

The Holy Qur'ān also reads, "***Indeed, you*** (O Muḥammad) ***are at the zenith of good conduct.***" (68/4)

When people's intelligence and wisdom attains perfection to know the Sender of messages (i.e. God), they can recognize His messengers as well.

(4) If you crave for divine guidance and admonition, you shall be blessed with it. Seek, and you shall find; so, lock the door of such

queries which do not help you. (Do not bother to know that which does not enlighten you).

The Holy Qur'ān reads, "*He* (God) ***is with you wherever you may be; and God sees what you do.***" (57/4)

One can have cognizance of God from God Himself. You can recognize God through His Power and Might over everything.

Imam `Alī (`a) has said, "***I see God before everything, with everything and after everything.***" i.e. God can be seen by heart everywhere and with everybody although invisible.

People generally have doubt about God and His messengers and resurrection. God is the creator of man, the best creation of God. God sends messengers and Imams to guide thousands and millions of people. One who has created the whole world without any thing existing before it can easily create them again after death. Even Satan asked God to give him respite up to the Day of Resurrection. This means that one who doubts about resurrection is worse than Satan. Prophet Abraham (`a), for satisfaction of his heart, asked God, "How do You revive the dead bodies when they have decayed?" God convinced him by reviving four birds which were killed and mixed together.

(5) O God! Protect us against blindness after divine enlightenment, and from going astray in spite of divine guidance, and from fatal vicious deeds and cunning ruinous plots.

A person is really blind if he cannot see God, in spite of all His glaring signs and His Might.

The Holy Qur'ān reads, "***Whoever has been blind in this world shall be blind in the Hereafter.***" (17/72)

"***On the day of resurrection We shall raise him blind.***" (20/124)

"He will say: 'My Lord! Why have you raised me BLIND though I used to see?' God will say: 'So it is. Our message and communications came to you, but you forgot them, and thus you will be forgotten today.'" (20/126)

Intrigues and plots against the Messengers and their successors by satanic forces were responsible for deviations in God's heavenly religion and its splitting into many sects. All religions from God are but one although God changed some laws to suit different times. The finalized religion for perfection of mankind was brought by God's last messenger, the Holy Prophet Muḥammad (ṣ) for the entire universe and shall last up to end of this world.

(6) Quest of knowledge contrary to the divine sacred knowledge of the Ahl al-Bayt; the family members of the best messenger is like rejecting the divinely appointed Imams.

The Holy Qur'ān reads, "***Keep us on the straight path, the path of those whom You have blessed.***" (1/6-7)

The straight path is the one finalized by God and followed by the Holy Prophet Muḥammad (ṣ) and the sinless Imams, who never worshipped idols. They are the most blessed ones by God and are presented as the best models to be followed by all mankind.

The Holy Qur'ān reads, "***Certainly, We wrote in the Zabūr (the Psalms of David) after Remembrance that My righteous servants shall indeed inherit the earth.***" (21/05)

The Imams (`a) who were weakened by the usurpers will be granted power and inherit this earth after the respite for Satan is over.

The Holy Qur'ān reads, "***O My people! Remember Allah's favor upon you when He appointed prophet as His divine guide among you... and gave you what none of the nations were given.***" (5/20)

The greatest favor of God for a people is His divine guides, i.e. the messengers and the Imams.

Imam al-Ṣādiq has said, "Love for us (i.e. the Imams) is faith, and hatred against us is faithlessness."

"O God! Let me have cognizance of Your guiding authority (*Ḥujjah*) lest I should be in the dark about my religion and go astray.

(7) Our hearts are receptacles of God's divine Will; hence, when He intends, we—the Imams—too intend the same.

The Holy Qur'ān reads, "***And you do not wish unless it is wished by God.***" (76/30)

"***You did not kill them; it was God who killed them*** (in the battle of Badr) ***and you did not throw when you threw*** (sand into eyes of enemy) ***but God had thrown***. (8/17)

You are the powerful hand and tongue of God, and let your faith defeat your suspicion and doubts.

A piece in the famous *al-Ziyārah al-Jāmi`ah al-Kabīrah* reads, "***You (Imams) act according to God's intentions***."

The Holy Prophet and the divine Imams' complete reliance on the acts of God and His orders for performance of their duties

is the secret that they act according to His command; and their perfect trust in that secret constitutes the origin of all their actions.

Be with God and govern the hearts; otherwise, with your own freewill, you can choose to be with Satan and do whatever you like. You can even help tyrant rulers and become fuel for hell as you can never escape punishment on the Day of Recompense.

> (8) Indeed, we are not heedless about your conditions, nor can we forget you (your needs and supplications). Hence every one of you should perform that which wins our love and abstain from all things that arouse our hatred and wrath.

Imam al-Riḍā ('a) was asked to explain the tradition that Imam `Alī (`a) divides people into those going to Heaven and those going to Hell. The Imam (`a) replied, "Those who love `Alī (`a) will go to Heaven, and those who are enemies of `Alī (`a) will go to Hell."

The Holy Qur'ān reads, ***"If you love God, obey me; then God will love you."*** (3/29)

Love is worthy when it is accompanied with obedience to God and His beloved Messenger and the sinless Imams.

The Holy Qur'ān reads, "***Indeed, my Lord is Merciful, Affectionate.***" (11/90)

"***And He is the Forgiving, the Loving.***" (85/14)

Love begets love. God's love is in every heart; therefore, love and obey God and His divine guides who are the best blessings of God for you.

(9) Nothing separates us from them except their offensive and detestable actions that confront us.

A cause of separation from Imam Mahdī (`a) is that people are not worthy of living with him without purifying themselves from sins which offend him.

Imam al-Sajjād (`a) has said that all efforts for forgiveness of one sin are futile if it were not for God's boundless mercy.

God says, "***O you who believe! Beware of sins, be pious and fear God's punishment and seek the means of nearness to God.***" (5/35)

Of course, the fourteen sinless guides are the best means to intercede for forgiveness from God; so, do not displease them.

God says, "***As for My sincere servants, you (Satan) shall have no authority over them.***" (17/63)

"***Satan has said: If you grant me respite until the Day of Resurrection, I will surely destroy his (Adam's) progeny, all except a few.***" (17/62)

So, we should guard ourselves against Satan and please Imam Mahdī (`a) and thus contribute to hastening his appearance.

This world is a prison for a faithful believer, whereas it is a paradise for a faithless skeptic.

(10) Indeed, there is no family relationship between the Mighty and Majestic God and anyone whosoever.

Prophet Jesus (`a) was born without a father by Virgin Mary (`a). It was a miracle indeed. But Adam (`a) was created without father and mother, so also the first and foremost pairs

of all animals and birds just by the Will of God. Whatever God intends, it happens sooner or later. Jesus (`a) never claimed to be a son of God. It is a false accusation from those who mutilated the divine heavenly religion. So, God sent His last messenger for correction of deviations in Judaism and Christianity. Jesus (`a), Ezra and angels are not sons and daughters of God.

The Fourteen Immaculate Ones, who are the closest to God, never claimed to be God's relatives.

When Muslims recite the *ziyārah* of Imam Ḥusayn (`a), they read this phrase: "Peace be on you, O Jesus, the Spirit of God!" This phrase means that Jesus is the soul created by God and not the soul of God. God created Adam from dust in the image He had in Mind; then He made him alive with a soul newly created by God which did not exist from eternity like God. So, the Arabic word *rūḥullāh* is like such other words like *baytullāh* (the house of God built by Abraham). This means that this house is attributed to God Who is everywhere and does not need a house nor a wife and a son. God is above all needs and necessities.

(11) Truly, the right is with us and within us. No one else can declare this except a cunning liar and no one else can claim this except a deviant mercenary person who misleads others.

Ḥadīth of the Golden Chain

Imam al-Riḍā (`a) quoted a ḥadīth from his ancestors; the seven Imams and the Holy Prophet, and from Gabriel that God has said: "***The word lā-ilāha-illallāhu (There is no God except Allah) is My fortress. Whoever enters My fortress is secure against My punishment.***"

Imam al-Riḍā (`a) then added, "***This is a conditional statement, and I am one of its conditions,***" i.e. without recognizing the Imam, no one can enter the fortress of God.

Satan, who had firm belief in God and in the Hereafter, had recited this word of the oneness of God for thousands of years, yet he could not enter God's fortress, because of his pride in denial of superiority of Adam over him. The crafty worldly politicians, because of their pride, just like Satan, misled people by not recognizing the excellence of the sinless Imams and the present twelfth Imam Mahdī (`a).

The Holy Qur'ān reads, "***As for those who desire the life of this world and its charms and beauties, We will recompense them for their performance therein, and they will not incur loss in it (in this world). They are the ones for whom there shall be nothing in the Hereafter but fire, and what they accomplished in this world is in vain and what they perform is of no value (in the Hereafter).***" (11/15-16)

(12) The Mighty and Majestic God will not let down the truth, but will exalt it to perfection; and will not tolerate evil (indefinitely), but will surely destroy it completely.

The Holy Qur'ān reads, "***And say: the Right has come and Evil has vanished. Indeed, evil is bound to vanish.***" (17/ 81)

The Holy Prophet has said, "`Alī is with the Right and the Right is with `Alī."

"O `Alī, without you it would not have been possible to recognize the true believers after you. You are the guiding light for the blind at heart and the strong cord of God and God's straight path."

A piece of the famous supplication of *Du`ā' al-Nudbah* reads, "Where is Mahdī, the destroyer of the buildings of polytheism and hypocrisy? Where is Mahdī who will bring honor to the friends and will abase the enemies? O God! Establish the Right and destroy the Evil by his presence."

The Holy Qur'ān reads, "***And certainly Our word has already gone beforehand in favor of Our servants, the Messengers, that surely they shall be the assisted ones and indeed our troops shall be the victors.***" (37/171-173).

Soon will then see the punishment of God when Mahdī comes.

(13) A. And indeed I am the savior for all inhabitants of this earth. I am the one who shall fill this world with justice, just as it gets replete with tyranny and hypocrisy.

B. I am the protected and reserved divine authority of God on His earth.

The Holy Qur'ān reads, "***And all of you cling to the cord of God*** (i.e. the fourteen sinless guides) ***and be not divided*** (into sects)." (3/103)

Jews, Christians and Muslims got divided into many sects in spite of the fact that the highway that leads to God is only one that is the straight path to which God has guided through all of His messengers, Imams and heavenly books, like Torah, Bible and Qur'ān. This indicates how hypocrites have diverted people from the highway in their own interests, in disobedience to God.

The Holy Qur'ān further reads, "***And remember God's blessings on you when you were enemies, then He united***

your hearts (with love) ***so you became brethren with His blessings and you were near the precipice of fire of hell then He saved you from it.***" (3/103)

Hypocrites divided Muslims into more than seventy sects such as Shī`ah, Sunnah, Sufi, Jabriyyah, Qadariyyah, and so on, and into subdivisions like Nuṣayriyyah, Ismā`īliyyah, Shāfi`īyyah, Mālikiyyah, Ḥanafiyyah, Ḥanbaliyyah, Wahhābiyyah... etc. These divisions were based on 'divide and rule' policy of the hypocrites. The ignorant people followed the hypocrites instead of clinging firmly to the cord of God, i.e. the Holy Prophet and his sinless successors, the Imams, as declared by the Holy Prophet on many occasions.

The Holy Qur'ān reads, "***We sent our messengers with clear evidence and we sent down with them the*** (heavenly) ***Book and the Balance*** (for weighing the righteous and evil deeds) ***that men may maintain JUSTICE.***" (57/25)

The inhabitants of the entire world, tired of evil and tyranny and thirsty for justice, will gather around Imam Mahdī (`a) and help him in erasing oppression and despotism from the surface of the earth with no discrimination for wealth, power, age, language, color of skin and native land except piety, which makes a person most honorable near God. At first, three hundred and thirteen persons, representatives of the Imam, will gather around him from all over the world, followed by ten thousand men, when Imam Mahdī (`a) will emerge and rise, announcing: "I am the last divine authority to guide you."

Thus, God will revive His religion and provide people with power and all facilities to establish His universal rule of justice. Human knowledge will progress so much that the Imam (`a) could demolish all factories of modern atomic weapons.

People close to the twelfth Imam (`a) will possess more knowledge than the minister of King Solomon who brought the throne of Bilqīs, the Queen of Sheba, in a wink's time from Yemen to Palestine.

14. I am the final successor of the last messenger of God. I am the upholder of right in the present age. I am the Mahdī (the divinely appointed guide).

The Holy Qur'ān reads, "***O you who have faith! Answer the call of God and the call of his messenger when he summons you to that which will GIVE YOU LIFE. Know that God intervenes between a man and his heart, and towards HIM you will be resurrected.***" (8/24)

One who turns a deaf ear to God and to His divine guides is spiritually dead; and one who knows the real purpose of life is really alive.

The Holy Qur'ān reads, "***And from amongst them, WE APPOINTED IMAMS to guide*** (the people) ***by Our communications.***" (32/24)

It is God Who appoints Imams like His messengers, and the whole world cannot elect an Imam. Imamate will continue up to the advent of Imam Mahdī (`a).

Imam al-Bāqir (`a) has said that the twelfth Imam (`a) is called Mahdī, because God informs him about the unseen and on that basis he will give verdict for beheading the murderer without any witnesses (as God changes His laws to suit the era of Imam Mahdī's reign).

The Holy Prophet has said, "This Ḥusayn is Imam, son of Imam, brother of Imam, and ancestor of nine generations of

Imams; the ninth of whom is al-Qā'im who will rise and fill the entire earth with justice after it had been replete with tyranny and oppression."

(15) Through me, the Mighty and Majestic Allah shall remove all the troubles and calamities from my household and my lovers and followers (i.e. Shī`ah).

The word *shī`ah* is used in the sense of friend and follower in the Holy Qur'ān in many verses, like the following:

"***Indeed, Abraham was among his lovers (shī`ah) when he came to his Lord with a sound and peaceful heart.***" (37/83)

The Holy prophet has said that Prophet Abraham (`a) was mystified by observing a number of lights emitted from the Divine Throne (*`Arsh*). God told him that these are lights of the ***fourteen sinless ones,*** and mentioned their names. God said that the sea of illuminations close to them represent the Shī`ah of these fourteen individuals. Then Prophet Abraham (`a) beseeched God to include him with their Shī`ah. Hence, the above verse was revealed in the Holy Qur'ān.[1]

Salmān al-Fārisī, Abū-Dharr al-Ghifārī, Maytham al-Tammār, al-Miqdād, and `Ammār ibn Yāsir were all Shī`ah of the Holy Prophet and the Ahl al-Bayt, and they were considered as true Muslims with no hypocrisy, as attributed to the political companions of the Holy Prophet. Salmān al-Fārisī was at the tenth stage of faith; so, he was declared as a member of the family of the Holy Prophet (ṣ).

Imam al-Bāqir (`a) has said, "Those who claim to be Shī`ah should know that the Shī`ah are our friends and followers.

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[1] *Kitāb al-Arba`īn* by Muḥammad ibn Abi'l-Fawāris.

They should be pious and obedient to us. They can be recognized by humbleness uprightness, trustworthiness, and remembrance of God, perseverance on prayers, fasting kindness to parents, respect for the rights of neighbors, assistance for the poor and the disabled, sympathy for the destitute, loving behavior towards orphans, truthfulness, continuous recitation of the Holy Qur'ān, and acting according to all commandments and laws therein. True Shī`ah control their tongue and use it in the best manner for beneficence. They wish the best for all the servants of God and they give shelter to their friends."

(16) I am the Avenger (for seeking vengeance) against the enemies of God.

The Holy Qur'ān reads, "***God is Almighty Avenger.***" (3/4).

God's vengeance will begin after uprising of Imam Mahdī (`a) and Satan's respite will be over.

God has kept Mahdī in reserve for assisting the religion, and for strengthening the believers and for ***vengeance*** against the disbelievers.

A piece in *Du`ā' al-Nudbah* reads, "Where is the ***avenger*** of the blood of the messengers and the sons of the messengers? Where is the avenger of the blood of the martyr of Karbalā'?"

God is proud of Imam Ḥusayn (`a) who was steadfast in his test in life and He utilized not only his life but even death to serve his purpose. He sacrificed everything; his dear children and friends and supporters to revive the true Islam by rejecting allegiance to the "cursed tree in Qur'ān;" namely, the Umayyads and by preferring martyrdom in the imposed battle in Karbalā'. All those who are blind to appreciate the heroic

sacrifice of Imam Ḥusayn (`a) shall be with their leader Yazīd on the Day of Judgment and not with Imam Ḥusayn (`a), the chief of the youths of Paradise.

The Holy Qur'ān reads, "***O you who believe! Whoever from you turns back from his religion, God will bring a people whom He loves and who love Him, humble towards the believers and stern against the unbelievers, striving hard in God's way without fearing the blame from any accuser. That is God's Grace, which He showers on whomever He wishes and God is Magnanimous, All-knowing.***" (5/54)

It is related that when this holy verse was revealed, the Holy Prophet was asked to introduce these people. He put his hand on the shoulder of Salmān al-Fārisī and said, "This one and his people."

(17) Truly, there was none of my ancestors with pressure on him for demand of allegiance to a contemporary satanic ruler.

The Holy Imams prudently saved Islam from being nipped in the bud. They preferred martyrdom, sacrifice and suffering in prison to giving up their right and freedom to oppose the satanic hypocritical rulers. Thus, they never disgraced the honor of God and His venerable messengers, like Noah, Abraham, Moses, Jesus and Muḥammad, peace be upon them all, by swearing oath of allegiance to tyrant usurpers.

The Holy Qur'ān reads, "***Surely, those who swear oath of allegiance to you, do but swear allegiance to God, the hand of God is above their hands, so whoever breaks his oath of allegiance it is to the detriment of his own soul.***" (48/10)

Therefore, all those who broke their oath of allegiance to Imam `Alī (`a) have broken allegiance to the Messenger of God (ṣ) and to God as well. The Holy Prophet declared, "To whomever I am Master, `Alī is his Master."

After the assassination of `Uthmān ibn `Affān, the third caliph, Imam `Alī (`a) was chosen by the people as their fourth caliph. Ṭalḥah and Zubayr had sworn allegiance to Imam `Alī (`a), but they were covetous for caliphate; so, they broke their oath of allegiance and fought the battle of Jamal against Imam `Alī, who regarded the position of an elected caliph as not even worth his worn out old shoe. The divine Imamate is far superior to the elected caliphate. The role of people is to be obedient to God, His messenger, and the divinely appointed Imams.

(18) When I will come, there will be no yoke of allegiance on me, nor subjection to any satanic rebellious power.

When Imam Mahdī (`a) comes, Prophet Jesus (`a) will descend on earth and assist him. He will advance him to lead prayers and follow him in the congregation prayers. (Shaykh al-Ṣadūq, *al-Amālī*)

The greatest hindrance for the advent of Imam Mahdī (`a) is that people lack decency and civility and they are not befitting and worthy of his presence. God can make Imam Mahdī (`a) appear whenever He likes, even without any predicted signs, if people yearn for him earnestly and purify their souls to obey him.

A few signs for reappearance of Imam Mahdī (`a) are as follows:

1) This world will be filled with tyranny and oppression.
2) Uprising of al-Sufyānī.
3) Uprising of al-Yamānī.
4) An outcry or shriek from the sky around the world.
5) Changes in climate throughout the world.

The Holy Qur'ān reads, "***And when Allah said: 'O Jesus, son of Mary! Did you say to mankind: Take me and my mother for two gods beside Allah?' He said: Be glorified! It was not mine to utter that to which I had no right. If I used to say it, then You knew it. You know what is in my mind, and I know not what is in Your Mind. Lo! You, only You, are the Knower of things hidden. I spoke to them only that which You commanded me, (saying): Worship Allah, my Lord and your Lord. I was a witness of them while I dwelt among them, and when You took me, You were the Watcher over them. You are Witness over all things***." (5/116-7)

Jesus is not dead, but kept alive to help Imam Mahdī (`a) for vengeance against God's enemies.

(19) The time of my reappearance for deliverance of this world from evil depends upon the will of God and all those who foretell the exact time of my emergence are liars.

Oracles and those who predict one's future are liars, because God changes the destiny of a person according to his good deeds and supplications, especially at the Night of Destiny (*laylat al-qadr*), also due to prayers by his parents, friends and relatives; therefore, the future is not predestined; rather, it is changed by God. Hence, the exact time of the advent of Imam Mahdī (`a) is unknown, since it depends upon God's discretion and is foretold by liars only.

`Allāmah Iqbāl says, "You are a living being and free to choose and not controlled by stars; so, those who foretell the entire life of a person from his birth star are mistaken. Those who lay the blame of all crimes and sins on predestination are misguided by Satan and they will definitely be punished as they themselves are responsible for their devilish and sinful life."

The Holy Imams explained that there is neither 100% compulsion by fate nor 100% freewill, but the truth is golden mean between the two extremes.

(20) When God will permit us to announce the Truth, Right shall get manifest and Evil shall be destroyed.

The Holy Qur'ān reads, "***And We desired to show favor to those who were abased on the earth and to make them Imams and to make them the heirs and to establish them on the earth.***" (28/5)

God has appointed the Holy Imams from the progeny of Prophet Abraham, such as Ishmael, Isaac, Jacob, Moses and Muḥammad, peace be upon them all. Similarly, God appointed twelve Imams from the progeny of the Holy Prophet Muḥammad, the last of whom is the present Imam Mahdī (`a) who is kept alive, just like al-Khaḍir, and shall inherit this earth and establish the universal kingdom of justice of God.

A piece of the *al-Ziyārah al-Jāmi`ah al-Kabīrah* reads, "Inheritance from the Holy Prophet is with you (the Holy Imams). Eventually, all people will return to you for divine guidance; and the final verdict that separates truth and falsehood is with you."

A piece of *Ziyārah Āl-Yāsīn* reads, "The truth is that which makes you (the Imams) pleased and gratified, and evil is that which makes you wrathful."

A piece of *Du`ā' al-`Ahd* reads, "Nothing would triumph from evil but that he (i.e. Imam Mahdī) shall destroy it completely."

(21) Indeed, God is patient and it is you who are in a hurry.

One of the best creations of God and a great blessing on earth is Imam Ḥusayn (`a), the chief of the youth of Paradise. He was brutally martyred along with his children, kith and kin, and his supporters by his enemies. Yet, God was extremely patient. Why did He allow such a great tragedy?

Two Qur'ānic verses answer this question:

1) "***Let not those who disbelief think that Our granting them respite was better for their souls. WE GIVE THEM RESPITE THAT THEY MAY ADD TO THEIR SINS AND THEY SHALL HAVE A DISGRACEFUL PUNISHMENT until the vicious are distinguished from the virtuous.***" (3/178)

2) "***Indeed, THOSE WHO VEX GOD AND HIS MESSENGER are denounced by God in this world and the Hereafter; and GOD HAS DISGRACEFUL PUNISHMENT READY FOR THEM. Those who are responsible for vexation to faithful men and women undeservedly they are certainly guilty of false accusation and manifest sin.***" (33/58-59)

God gives them a very long rope before punishment.

Mohtasham, a well known poet from Kashan, had written everlasting verses about Imam Ḥusayn (`a). Once, he wrote a verse and could not compose the second verse:

"Although God's Exalted Self is free from sorrow..." (first verse)

Imam Mahdī (`a) inspired him to write the second verse as follows:

"God is in heart and no heart is without sorrow." (second verse)

A piece of the *al-Ziyārah al-Jāmi`ah al-Kabīrah* reads, "You (the Imams) are the door for test and trial of people, and you were patient in bearing all calamities that you had to face in upholding the side of God so as to save us from approaching the precipice of destruction and fire of hell."

(22) Pray to God immensely for hastening my relief and deliverance, for truly therein lies the deliverance of you all.

God has said, "***When My servants ask you about Me, I am near to them, I answer the supplication of the suppliant when he prays to Me. So, they should RESPOND to Me and have faith in Me that they may attain uprightness.***" (2/186)

Supplication and praying to God for help and guidance is the heart and core of worship. God alone can change the inevitable destiny. When Imam Mahdī (`a) prays for his quick reappearance, his prayers is always conditional; i.e. subject to approval by God's wisdom and discretion.

A piece of the famous supplication known as *Du`ā' al-`Ahd* reads, "O My God! Show me his wise and pious countenance

and his glorious and gleaming forehead, and feast my eyes with a glance at him, and hasten his deliverance, and make his emergence easy. O My God! Hasten his emergence for us. 'Indeed, they regard it as distant, but We see it as quite near.'"

Time is relative, and what we consider as distant is actually near in God's sight.

Sincere prayers may repel misfortune, distress, disaster and even death.

A piece of *Ziyārah `Āshūrā'* reads, "I pray to God to sustain me with vengeance for your blood with the Imam from your progeny (the twelfth Imam Mahdī), the best guiding authority, the manifest, and who speaks nothing but the truth."

(23) The way of deriving benefit from me during my occultation is similar to benefiting from the Sun when it is hidden from the eyes by clouds.

Satan who is genie is present all over the world. He misleads the progeny of Adam by corrupting their thoughts. Satan and the jinn are mostly invisible. Imam Mahdī (`a), although invisible like the sun behind the clouds, is of immense benefit to us and is a great blessing of God for us against Satan.

Whatever benefit we may derive in this life is from the unseen God, Who is the real source of guidance through His divine guide Imam Mahdī (`a) for the present era up to the end of this world. Imam Mahdī (`a) is the mercy of God for our wellbeing. He is loved and obeyed by all believers all over the world and is present in their hearts until he becomes manifest for all by the Will of God.

(24) Concerning fresh problems and events (during my occultation), refer them to experts in our narrations, as they are my authority on you and I am God's authority upon them.

Every person consults a specialist for special problems. Similarly, during the major occultation of Imam Mahdī (`a), learned experts in religion are specialists for guiding the Muslim nation in all affairs, in their capacity as representatives of the Imam (`a). Religion guides mankind in physical as well as spiritual affairs. God's heavenly religion governs and controls all activities of mankind in domestic, social, economic, educational, psychological, political, administrative, legal, judicial and defensive affairs. Otherwise, human rights in all these fields would be trampled down by the skeptics. So, the most capable religious expert called *al-walī al-faqīh*, as representative of the Present Imam (`a) governs the Muslim nation and he shall hand over his dominion to Imam Mahdī (`a) when he appears by the will of God along with Jesus (`a) and al-Khaḍir (`a) who will help him in establishing justice all over the world.

The universal kingdom of justice of God can never be established by any other one than Imam Mahdī (`a). A number of persons will falsely claim to be Mahdī, but when the respite given to Satan comes to an end, God the Most Patient and the Just Avenger shall bring about the *raj`at*; that is, the minor resurrection prior to the major resurrection of all mankind. In the minor resurrection, those persons who had sincerely wished to help the twelfth Imam (`a) before their death, shall be resurrected by God.

(25) And make us your model and aim in life with all love for our clear and manifest customs and manners.

The Holy Qur'ān reads, "***Say: I do not ask of you any compensation except love of my near relatives.***" (42/43)

The Holy Prophet had no need for compensation by the Muslim community (*ummah*) for the pains incurred in reforming the polytheist idolaters to civilized Muslims; it was rather the community that would be rewarded by God if they love and obey the nearest relatives of the Holy Prophet (ṣ); namely, Lady Fāṭimah, Imam `Alī, Imam Ḥasan, and Imam Ḥusayn, peace be upon them all.

Those who disobey God by not compensating the Holy Prophet Muḥammad for his incessant troubles in the promulgation of the divine mission deprive themselves of spiritual blessings from God and from the divine guides, the Imams.

Imam al-Ṣādiq (`a) has said: "One who loves us is with us."

Love is empty and on tongue only if without obedience to the Holy Imams (`a).

The traditions and conduct of all the divinely nominated Imams is exactly like the traditions of the Holy Prophet (ṣ) without any changes; and therefore superior to the traditions and innovations of all others. The Muslim community should get united by clinging to the cord of God, up to Doomsday, i.e. they should hold fast to the fourteen sinless personalities and get united to help Imam Mahdī (`a).

(26) Regarding your possessions and wealth, we never accept these unless your purification is ensured. So, whoever likes, may pay his dues (with freewill); and defaulters may sever from us. Whoever consumes anything from what belongs to us has surely filled his belly with fire, and he shall be cast into hell.

The Holy Qur'ān reads, "***And know that whatever things you gain, a fifth of it is for God and the messenger and for the near relatives and the orphans and the destitute and the travelers.***" (8/41)

If a person pays the Khums duty, i.e. 20% of his excess wealth every year, then he will have good fortune from God in the remaining 80% of his wealth. Those responsible for collecting these duties will distribute them according to the divine laws.

b) The religious rates and duties, such as Khums, Zakāt and charity, purify a person from spiritual pollution, such as avarice, miserliness, hoarding... etc. Hoarding wealth without paying these religious rates is a cause of robbery and crimes and murders. Inordinate attachment of a person to his wealth and property drowns him into avarice, which brings pain like pangs of death.

After a number of oaths, it is said in the Holy Qur'ān that one who purifies his soul will surely succeed, and the one who pollutes it will surely fail. (91/9-10) So, one should purify his soul by paying the religious financial duties regularly every year.

The Holy Qur'ān reads, "***The God-fearing shall be spared from the blazing fire. THE ONE WHO GIVES HIS***

WEALTH TO PURIFY HIMSELF without expecting a reward from anyone but to please his Lord, the Most Mighty, he will soon be pleased." (92/18)

(27) Surely, Almighty God is He Who created everybody and distributed provisions for their sustenance. Indeed, God has neither physical body nor does He transmigrate into a body. Nothing is like Him and He is All-hearing and All-seeing.

The Holy Qur'ān reads, "***God is Light of the heavens and the earth.***" (24/35)

God's Light is present in the darkest night and it is invisible, but it expels darkness from every heart with the exception of those who are blind and deaf to God's messengers and Imams.

A piece in the famous supplication known as *Du`ā' al-Jawshan al-Kabīr* reads, "No light is like God's Light."

Lady Fāṭimah al-Zahrā' ('a) has said, "God created everything but not from anything that existed before."

Every mass is convertible to energy; so, mass is nothing but energy. This universe and everything in it are created merely by God's intention. By His intention, God will resurrect every dead person even though decayed to dust.

God is without any need or necessities. He does not need a body. He has no ears, but He hears thousands of supplications in a great number of languages from all over the world at one and the same time and without any confusion. He is All-hearing and He is All-seeing without eyes. Furthermore, God can make anything speak, even a particle of sand. God spoke to Prophet Moses (`a), but His voice emitted from a tree. God does not need a mouth, tongue and lips to speak with.

The Holy Qur'ān says, "***Hand of God is above their hands.***" (48/10)

This is an allegorical statement to help us understand the attribute of God. It means that God is most powerful. There are many such allegorical statements in the Holy Qur'ān which are misunderstood, as God has no body and nothing can accommodate or contain Him; hence, transmigration of God from one body to another is meaningless. Nearness to God is not physical, but spiritual.

(28) O Hidden, in spite of His perfect manifestation, and Manifest in spite of His perfect concealment.

Imam `Alī (`a), whom is introduced by the Holy Prophet Muḥammad (ṣ) as the *Gateway of Knowledge*, has said, "I see God prior to everything, with everything, and after everything.

This means:

1. God, the Ever-existing, the First, and the Primal Existence is prior to everything.

2. God's Ingenious Creative Ability is reflected in everything; i.e. He is with everyone wherever one may be. You can see God in every direction and in every creation with your heart and mind. Hence, nothing is as manifest as God.

3. God is the Everlasting Last. He shall be after the perdition of all other things. On the Doomsday, all living beings, including the jinn, the humankind, the angels, and the entire universe will be doomed. Nothing but God, and God alone, shall be there, and then He may create another universe and creation if He wills.

God knows all the hidden details of everything, including our thoughts and intentions. God is present everywhere, i.e. He is Omnipresent, but God's Own Self is Hidden and invisible for the eyes. No one has ever seen God. Prophet Moses (`a) spoke to God, but when he asked God to make Himself visible to him, God said, "You shall not see Me, but look at the mountain; if it remains firm in its place, then you will see Me.' When God illuminated the mountain with His Glory, He crumbled it. It was shattered to pieces, which means that God cannot be seen by eyes. So, the claim of those who claim that they see God with their eyes is but denial of God's statement in the Holy Qur'ān: "***Eyesight comprehends Him not.***" (6/103)

Hence, God is Hidden and can be seen by all with their hearts only.

(29) Nothing excels the (ritual) prayer for rubbing Satan's nose on the ground. Hence, say prayers and make Satan rub his nose. Prostration in gratefulness to God is the most necessary of all rites, customs and traditions.

God says in the Holy Qur'ān, "***And whoever disregards My remembrance, surely his shall be a wretched life and on the day of Resurrection, We shall raise him blind.***" (20/124)

"***Surely, Allah and His angels bless the Prophet. O you who believe, call for Divine blessings on him and salute him with a becoming salutation.***" (33/56)

God taught the Holy Prophet (ṣ) that in the daily obligatory prayers, all Muslims should say the statement of *tashahhud*; that is: "I bear witness that there is no god but Allah, and I bear witness that Muḥammad is His servant and His

messenger. O Allah! Send blessings upon Muḥammad and the Household of Muḥammad."

If one does not invoke God's blessings upon the Household of the Holy Prophet Muḥammad, it will be disobedience to God. Then, how can one expect that God will accept such a prayer?

The ritual ablution (*wuḍū'*) is necessary for performing the ritual prayers, even after taking a (non-ceremonial) bath, because physical cleanliness is not sufficient; rather, spiritual cleanliness is attained by seeking nearness to God. This *nearness* is spiritual, not physical.

When Imam Mahdī (`a) was born, a light dazzled the eyes of his aunt Ḥakīmah the daughter of Imam Muḥammad al-Taqī (`a), who witnessed that the baby (Imam) prostrated to God in the direction of the Holy Ka`bah. It is said that he recited Sūrah al-Qadr (No. 97) as well.

One should not travel on Fridays before performing the Friday congregational prayers, which is equal in reward to an undertaking of Ḥajj. Prayer is a strong pillar of religion and it prevents a person from sinning and committing crimes. It also helps in attainment of piety and excellence of conduct and character.

When a person performs his daily prayers promptly in time, the angels help him in his worldly affairs. Timings of the ritual prayers differ according to geographical location of a country. Countries located on the equator differ in the length of days and nights from those near the North and South Poles, where each day is six months long; i.e. one day and one night per year.

During their menstruation periods, women are exempted from performing the daily obligatory prayers. Yet, they may recite supplications to God or sections of the Holy Qur'ān excepting the verses of obligatory prostration. The lapsed prayers may not be performed by them after attaining the normal state.

(30) In fact, we have comprehensive knowledge of all of your affairs and conditions, and no piece of information about you remains hidden from us.

The Holy Qur'ān reads, "***(He is) the Knower of the unseen! So, He does not reveal His secrets to any except to him whom He chooses as a messenger; for surely He makes a guard to march before him and after him.***" (72/26-7)

Those chosen ones by God for knowing the unseen are namely the Holy Prophet Muḥammad (ṣ) and his sinless successors, the Imams from the progeny of Abraham up to the last Imam, Mahdī (`a).

When God tested Abraham with certain words (i.e. commandments; like throwing him into fire, sacrifice of his son Ishmael... etc), Abraham fulfilled these commandments. So, God said, "Surely, I will make you an IMAM for people." Abraham asked, "And from my posterity?" God replied, "My promise does not include the unjust ones (from your posterity).

The brothers of Prophet Joseph (`a) were unjust when they threw their brother into a well. The political rulers can never be compared to the Imams who are far superior to them. The Holy Prophet Muḥammad (ṣ) is a descendant of Prophet Abraham through his second wife Sara. So are all the twelve Imams. They all are just and sinless.

The Holy Qur'ān reads, "***Surely, God chose Adam and Noah and the descendants of Abraham and the descendants of `Imrān as superior to the inhabitants of the world.***" (3/33)

The Holy Prophet Muḥammad and the Holy Imams are the descendants of Prophet Abraham.

A letter was written by Imam Mahdī (`a) to his fourth representative `Alī ibn Muḥammad al-Samarī, in which the Imam asked him not to recommend anyone as his replacement and he should be prepared to return to God after six days. Al-Samarī died on the sixth day as foretold by the Imam (`a).

Imam Mahdī (`a) can travel from one place to another with his companions in a wink's time, without being seen by others.

Question: When the Holy Imams can obtain the knowledge about their death, why do they not take measures to prevent it?

Answer: the Imams submit to God's decision, because no one is wiser than God. If Imam Ḥusayn (`a) had died while sleeping at home, he would not have become an eternal hero through his sacrifices and martyrdom to perpetuate the true Islam.

> (31) The divine values ordained by the Mighty and Majestic God cannot be subdued, and God's Will cannot be waived off, and nothing can precede or surpass God's favor.

Imam al-Ṣādiq (`a) was asked whether these holy Qur'ānic verses include tyrants and usurpers, such as the Umayyads:

"***Say: O Allah, Master of the Kingdom! You give the***

kingdom to whomsoever You please and take away the kingdom from whomsoever You please, and You exalt whom You please and abase whom You please. In Your hand is the good. Surely, You have power over all things." (3/26)

The Imam replied, "God has appointed us to govern the community (i.e. to establish universal kingdom of justice of God), but the hypocrites usurped this position from us."

Suppose a person steals your shirt and wears it, he is a thief, and you are the real owner of that shirt. Similarly, the usurpers are like robbers and they can never subdue the divine values of God. Eventually, Satan's respite will be over and God's universal kingdom of justice will be established by Imam Mahdī (`a), assisted by Jesus (`a) and all faithful believers.

This life is a test and trial for all mankind. Those who help and serve or even agree with the tyrant satanic usurpers shall be with Satan in the Hereafter and not in Paradise with God's divine guides.

> (32) Had God made his prophets and Imams always victorious, and if there were no difficulties and tests and trials for them, people would have considered them as gods beside the only Mighty and Majestic God. Moreover, their greatness which is revealed by their patience in difficulties and their valor and self-sacrifice in trial would not have been manifested to all.

The Holy Qur'ān reads, "***Surely, those who disbelieve in the communications of God and murder the messengers unjustly and kill those people who command justice; inform them of a painful punishment.***" (3/21)

A paragraph in the *al-Ziyārah al-Jāmi`ah al-Kabīrah* reads, "How can I assess your charming tests and trails you (the divine Imams) sacrificed your lives submitting to God's will? You were patient (in whatever had befallen on you) in upholding the side of God."

True victory is to be victorious in the sight of God. Martyrs are alive and really victorious although regarded as vanquished by the materialistic lot.

Another paragraph in the *al-Ziyārah al-Jāmi`ah al-Kabīrah* reads, "You (the Imams) are the gateway for testing people."

People who are deceived by hypocrites and do not support the Imams sell their lives to support crafty rulers and fail in their test for recognizing the Imam of their time.

Imam Ḥusayn (`a) replied to one of Mu`āwiyah's letter as follows: "I see that you have killed yourself and degraded your faith and you have humiliated the Muslim nation. If I could wage war against you, it would be the best service I could do for God."

Imam Ḥusayn (`a) was bound to the signed agreement of the peace treaty between Imam Ḥasan (`a) and Mu`āwiyah the accursed as a signatory, and he remained patient until the opportune moment decided by God came.

(33) Fāṭimah al-Zahrā' the daughter of God's Messenger (ṣ)—may God bless her father, family and descendants—is a model and embodiment of all virtues for me.

Indeed, God created Jesus without a father, whereas He created Adam without father and mother. He created Adam from dust and by His mere intention He made him alive with

a created soul. Therefore, this controversy led to a challenge which is described in the Holy Qur'ān as follows:

"***Come let us call our sons and your sons, and our women and your women and our selves and your selves, then let us pray earnestly to God for His wrath and punishment for the liars.***" (3/59)

Lady Fāṭimah ('a) was the only woman chosen for this challenge. This manifests her excellence over all women in Islam. Similarly, it manifests the excellence of Imam `Alī who was chosen by the Holy Prophet (ṣ) for the imprecation of God's curse upon the lying party (*mubāhalah*) as the only nearest person (like his self).

Seeing the nearest relatives of the Holy Prophet (ṣ); i.e. Lady Fāṭimah, Imam `Alī, Imam Ḥasan and Imam Ḥusayn, the doubting party declined to denounce them and accepted to pay an annual tax.

The Holy Prophet (ṣ)asked Imam `Alī (`a) about his opinion regarding Lady Fāṭimah al-Zahrā'. Imam `Alī (`a) replied: "She is a good companion giving importance to spiritual values in life."

Lady Fāṭimah ('a) is regarded as an embodiment of all virtues; so, she is the best model for all believers.

Virgin Mary ('a) is loved and respected because of her single relationship as the mother of Prophet Jesus (`a), but Lady Fāṭimah al-Zahrā' ('a) is loved and respected because of her triple relationships: (1) She was the only daughter born after the Night Ascension (*mi`rāj*) of the last Messenger of God (ṣ) who was the best blessing for the entire world. (2) She was the wife of the first Imam, `Alī ibn Abī-Ṭālib (`a) responsible

for continuation of Imamate in the posterity of the Holy Prophet Muḥammad (ṣ) up to Doomsday. She sacrificed her life for the Imam of her time in defense of the Right of `Alī (`a). (3) She was the mother of Imam Ḥasan (`a) and Imam Ḥusayn (`a), the chiefs of the youths of Paradise, and the nine sinless Imams in the lineage of Imam Ḥusayn (`a), the last of whom is Imam Mahdī (`a) who, after a long occultation, will establish the kingdom of justice of God on earth. Therefore, God says, according to a tradition, "If Fāṭimah was not in My Mind, I would not have created both of you; i.e. Muḥammad and `Alī."

> (34) In paradise, there is no pregnancy for women, nor childbirth, nor menstruation, nor puerperal state, nor pains and trouble of childbearing, as God has said, "And therein (Paradise), shall be whatever their souls desire and whatever delight the eyes." When a believer likes to have a lovely child, God creates him without pregnancy and labor, just like Adam whom He created in the desired features and the image He had in Mind.

Jihad for a woman is to be a good wife for her husband, obedient to God, and she should take good care of her children and house.

Married women will be in Paradise with their husbands if these loving couples were obedient to God in this world.

If a woman considers four wives for a man as illegitimate, she is skeptic; as God has permitted four wives if her husband maintains justice between them. Thus, obedience to God regarding multiple wives will prevent adultery and

homosexuality which are prevalent and legalized in some countries in the West in disobedience to God. They should await the same fate as that of the faithless people of Prophet Lot.

(35) Be humble and easy of access; and sit at the threshold or door of your house; and comply with the requests of the people; and fulfill their needs and necessities; and we shall assist you.

Imam `Alī ('a) has said, "Humility is the zenith and culmination of God's blessings.

"No ancestry is like humbleness and no dignity is like knowledge and cognizance."

"Pride is a bad quality for men. Pride was the cause of Satan's refusal to humiliate himself by prostrating for Adam, so he boasted, 'I am from fire and he is from dust.'"

The Holy Qur'ān reads, "***Abundance diverted you until you visited the graves.***" (102/1-2)

Abundance of wealth and number of relatives was a cause of pride before Islam. Two Arab tribes visited their graveyards and counted their dead ones in the graves to take pride in their superiority in numbers.

However, God says, "***The most honorable amongst you near God are the most pious ones.***" (49/13)

Richness and wealth should not make a person proud. God tests a person in richness and in poverty. One who considers God as the master and owner of all things, considers himself as a trustee of God and spends his wealth as desired by God for good purposes; e.g. helping the needy and general public

welfare. Then, God increases his wealth so much that he does not wish to have any more, yet he is humble and not at all proud. Whereas a rich person who is proud and spends his wealth in gambling, bribery and corruption, crimes and addiction, may get bankrupt or become a prey to robbers and terrorists.

In poverty, if a person leads a pious life with contentment, merriment and thankfulness and is humble, Paradise is his reward; whereas those who become thieves and criminals or become arrogant with ill- gotten wealth fail in their test in life.

(36) O God! For the sake of Your infallible prophet, Your firm commandments, Your captivating prohibitions, and this venerable grave of Imam Ḥusayn who was martyred brutally, and people assemble there as pilgrims of the sinless Imam resting in heavenly peace, (please) do expel the grief that I have in my heart and efface for me the evil from inevitable destiny (by hastening Imam Mahdī's advent and vengeance, if wisdom and discretion of God approves it).

(37) Alas! The sinful traitors truly murdered pristine Islam by murdering you (O Ḥusayn) as they forsook the true spirit of prayers and fasting, and shattered the prophetic traditions and divine commandments, and demolished the pillars of faith. They distorted the meanings of the verses of the Qur'ān and acted against the verses by martyring Imam Ḥusayn (`a). They

barbarously hurried in enmity and oppressive transgression. When they martyred you, they made the Holy Prophet seeker of revenge for your holy blood (through Imam Mahdī's advent). Once again, the holy Book of the Mighty and Majestic God was abandoned, and truth was crushed by treachery when the traitors prevailed over you and martyred you. Your death resulted in the death of sincerity in *takbīr* (glorifying God) and *tahlīl* (professing that there is no god but Allah), and in vanishing of what was prohibited and permitted by God, and in disappearance of right interpretation and right deduction from the Holy Qur'ān. After your martyrdom, alterations and mutilations of divine values were apparent; and faithlessness, insignificance of divine laws, vain carnal desires, willful misguidance, cunning plots and vicious evils became clearly perceptible.

(38) I weep every day and night for you (Ḥusayn), and instead of tears, I weep blood for you.

Weeping blood means intense grief. Imam Mahdī (`a) will be relieved from this grief when, by intention of God, he will emerge and establish kingdom of justice of God.

Imam Mahdī (`a) weeps tears of blood because of Imam Ḥusayn's tragic calamities in Karbalā'. Like Lady Zaynab ('a), he admires Imam Ḥusayn's refusal to obey God's enemies and his choice of martyrdom in honor of God and His chosen messengers like Noah, Abraham, Moses, Jesus and

Muḥammad, peace be upon them all, through whom God gradually revealed His divine laws to suit different times such as in Torah, Bible and Qur'ān, and finalized His universal religion; Islam, which means complete submission to God and peace for the faithful.

> (39) Have you not heard that God, the Almighty says, "O believers, obey God and obey the Messenger and the Commanding Authorities from amongst you?" Is there any command of God that would not last up to the day of Resurrection? Surely, the commanding authorities would last up to the end of this world. Do you not see that God the Mighty and Majestic has made shelters (i.e. the divine guides) for you to take shelter therein, and sent messages for your guidance right from Adam to the one who had appeared in the recent past (i.e. Imam Ḥasan `Askarī)? Whenever one banner disappeared, another banner appeared in its place; and when one star vanished, another star sparkled. So, when God the Mighty and Majestic called his soul (i.e. Imam Ḥasan `Askarī) back towards Himself, you presumed that God has severed the Medium between Himself and His creation. Nay! It has never been so, nor shall it ever be so until the Known Hour approaches and the commanding Authority of God emerges, although they (i.e. the skeptics) dislike it.

From the verse No. 59 of Sūrah al-Nisā' (No. 4), every wise person will infer that people would be regarded as disobedient

to God and disobedient to God's Messenger if they obey a commanding authority indiscriminately. People should judge the commanding authority before obeying him. They should not obey the commanding authority if he is disobedient to God. They should never sever from the true Medium (Imam Mahdī) between God and themselves.

Every organization is well-organized as long as an expert is there to direct it. Similarly, the living computer; i.e. human brain created by God controls all parts of a human body and is prevented from sins and crimes as long as it follows the rules of conduct of God's messengers, who are too pure to give way even to any doubt and suspicion and obey God sincerely. Hence, it stands to reason that God's messenger must be succeeded by a divinely appointed guide or Imam as a living model up to the end of this world for perfection of human character and for prevention of devilish misguidance.

Actually the names of the divine Imams were announced by the Holy Prophet Muḥammad (ṣ). Imam `Alī (`a) was declared as the Prophet's successor on many occasions, but one of the Holy Prophet's widows waged war against the Imam of her time, Ali (`a).

Satan begged God for respite up to the day of Resurrection, but he was given respite up to the Known Hour, which is known to God alone and it could be some time after the advent of Imam Mahdī (`a) when Satan will be killed.

Imam `Alī (`a) is reported to have said to his son Imam Ḥusayn ('a): "O Ḥusayn, the son in your ninth generation will rise for establishing the truth and will manifest the real religion of God and spread justice all over the world."

Imam Ḥusayn (`a) asked, "Shall it happen so?"

Imam `Alī (`a) replied, "Yes, it shall. I swear it by God Who chose Muḥammad (ṣ) as His messenger and preferred him over all creations. Nevertheless, after his (i.e. Mahdī) occultation and bewilderment, no one remains steadfast on his religion except the sincere ones, who have attained perfect conviction, those from whom God has taken pledge for our divinely-commissioned leadership (*wilāyah*), and on whose heart faith is inscribed and whom God helps with a purified soul from Him.[2]

A SUPPLICATION FROM IMAM MAHDĪ

(40) O God! Sustain us with Your goodwill for obedience as a duty; and for abstinence from sin and criminality; and for intentions with sincerity; and for cognizance of Your Holiness and Sanctity.

And dignify us with guidance, steadfastness and stability; and adorn our tongues with wisdom and veracity; and fill our hearts with knowledge and sublimity; and free our stomach from the suspected and forbidden food and gluttony; and withhold our hands from robbery and tyranny; and restrain our eyes from lust and immorality; and deafen our ears to slander, nonsense and futility.

O God! Bless our elite with beneficence and piety; and the students with interest and endeavor to be an authority; and the audience

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[2] `Allāmah al-Majlisī, *Biḥār al-Anwār* 51: 108-61; S. K. Afr'a, *Sīre-e-Ahle Bayt Imam Mahdī*, pp. 43-4

to obey divine laws and sermonized oratory; and the Muslim patients with repose and recovery; and their dead ones with Your compassion and mercy; and our old ones with peace and dignity; and the youth with repentance and apology; and the women with bashfulness and chastity; and the rich with bounty, generosity and humility; and the poor with contentment, patience and serenity; and the warriors with help and victory; and the prisoners with release, ease and tranquility; and the chiefs with justice and clemency; and the citizens with good conduct and equity.

Enrich the pilgrims with sufficiency; and help them perform their every obligatory duty in the Ḥajj and `Umrah ceremonies, O the Utmost Merciful of all, (please) do it in the name of Your beneficence and mercy.

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